THE ANATOMY OF A CHRISTIAN MAN.

WHERIN IS PLAINLY shewed out of the word of God, what manner of man a true Christian is in all his conuersation, both inward & outward.

FVLL OF HEAVENLY INSTRVCTIons; by practise whereof, we may behold, in the life to com, our Creator in his glory, and our *Redeemer at his right hand.*

By *William Cowper*, Minister of Gods Word.

The second Edition: corrected and amended.

2. COR. 5. 19.
If any man be in Christ Iesus, let him becom a new creature.

LONDON,
Printed by *H. L.* for *Iohn Budge:* and are to be sold at the great South dore of Pauls, and at Britannes Burse. 1613.

TO THE MOST SACRED, CHRISTIAN, TRVELY CATHOLICKE, AND MIGHTY PRINCE, IAMES, King of Great Britanne, France, and *Ireland, defender, &c.*

AMong many moſt excellent graces wherwith your Princely Minde is beautified, your Highneſſe euer conſtant, and vndiuertable affection, toward all your loyall ſeruants, is not one of the leaſt.

Principis eſt virtus maxima noſſe ſuos. *Martial.*

This emboldeneth mee to offer to your Highneſſe patronage this little Treatiſe; which firſt I dedicated to your Highneſſe honourable ſeruant of good memory, the Earle of Dunbar, and preſented to himſelfe in writing, while hee was heere in this Countrey: but before it could

be finiſhed by the Printer, he was taken away by bitter and vntimely death. For ſo, after that memorable ſaying of *Plinius ſecundus*, iuſtly may I tell it; *Mihi acerba ſemper, & immatura videtur eſſe mors illorum, qui immortale aliquid parant. Nam qui voluptatibus dediti quaſi in diem viuunt, viuendi cauſa quotidiè finiunt: qui verò poſteros cogitant, & memoriam ſui operis oſtendunt, his nulla mors non immatura eſt, vt quæ ſemper inchoatum aliquid abrumpat.* But of this, what I might ſpeake (I doubt not) with your Highneſſe approbation, and of ſuch your Maieſties ſubiects, as loue truth, and peace, I dare not:

——— Nam vulnera mentis
Intempeſtiuè, qui monet illa, nouat.

Yet when all is reckoned to the vttermoſt, our account in the end is, that we can loſe nothing by the death of any, ſo long as we enioy the benefite of your Highneſſe life: which I pray God may bee long and happie, exceeding all our dayes, who from our young yeares haue felt the ſweeteneſſe of your Maieſties moſt wiſe, and peaceable regiment. For what hee was, eyther for grauity in conuerſation, or wiſedome in gouernement, hee was it by your Highneſſe inſtruction, as a Diſciple trayned vp by your ſelfe: who out of the treaſure of your Princely minde can imprint the like ſtampe of good things in others,

others, which you did in him, if ſo be (which I muſt craue pardon to ſpeake) your Highneſſe fore-gather with ſuch another obiect, as hee was, whereupon to worke. For the Sunne in the firmament, ſuppoſe it ſhine alike vpon many Palaces at one time, yet doth moſt illuminate thoſe, which haue moſt ample windowes to receiue its light: ſo that if any of them be not ſufficiently lightſome, the fault is not in the Sunne, but in themſelues; for hee is alike good vnto them all, if they were alike capable of his goodneſſe: ſo is it with a King in the middeſt of his Nobles, Counſellers, and ſpeciall ſeruants. But leſt I goe beyond my line, profering to ſtretch mine arme higher then my ſtature may carry it; I returne to my humble ſupplication, that ſeeing he, who now tranſlated to the Court of heauen, leades there a happy and bleſſed life, hath no other meane on earth, whereby to liue among men but by his good name; your Maieſty who gaue him a wealthy and honourable life for his vertue, while he was in the body, will continue to keepe life to his name, when himſelfe is gone. For this, euen in the eſtimation of Ethniques, who had but Natures light, is *alterum patrimonium*: which in this earth is the iuſt reward of a vertuous life;

Et memorem famam, qui bene geſsit, habet.

And for this cauſe that your Highneſſe will grant

grant your fauourable countenance to this little Treatise; which in token of my loue toward him for his vnfained affection toward your Highnesse seruice, I did first put forth vnder his name, and now humbly craue to be shadowed vnder your Highnesse protection.

Your Highnesse most humble

Seruant, and daily Orator,

Mr. William Cowper,

Minister at Perth.

PROVER. 10. 7.

The memoriall of the iust shall be blessed, but the name of the wicked shall rott.

To the Christian Reader.

THis Treatise presents vnto thee a liuely image of a Christian man, as he is delineate in the word by him who best knowes him, that is, by the Spirit of God that begets him: wherein it shall be euident, that albeit now in the world, there be nothing riser then the Christian name, yet is there nothing rarer then the Christian man. Concerning which, a singular craft of Sathan comes to be discouered; for when the christian name, which had the beginning in Antiochia came first vp in the world, Sathan did what he could by false calumnies and bloudy persecution to suppresse it. This sect, as witnesses S. *Luke* euery where was spoken against, and Christians were accused to be blasphemers of God, troublers of Cities, yea troublers of the whole world: worshippers of the Sunne, and of an Asses head, eaters of mens flesh, seditious, and vile abusers of their bodies, and what euer else might make them odious to the ignorant multitude. By the Iewes they are called in contempt *Nazarits*; by *Iulian* scornfully they were termed *Galileans*; by *Vlpian* vnder *Seuerus impostores*, as if they had beene coggers and deceiuers; by *Demetrian* whom *Cyprian*

Act. 8. 12.
Act. 6.
Act. 16.
Act. 17.

 confu-

confuted procurers of all the plagues of God that came vpon the world Yea, so farre in their ignorant malice did they proceede, that it was counted a capitall crime for any man to call himselfe a Christian. A most vnreasonable thing indeede; seeing as *Tertullian* reasons in his *Apologetig* written in defence of Christians, *Nudi nominis nullus est reatus.*

Tertul. Apologet

But now Sathan hath changed his course: for perceiuing that doe what he can, Christianity flourishes like vnto the Palme tree, which growes the more, the more it is prest downe, hee labours subtilly to staine and obscure the glory of that holy profession, which before by cruelty hee could not ouerthrow: for now the Christian name is become common, and men of most licentious life are brought vnder the couering thereof; by which policie of Sathan. men are put into this false opinion, that it is an easie thing to be a Christian, and that a man may liue as hee likes, and be a Christian good enough also: whereof it is come to passe, that the Church is repleniſhed with such a number of bastards, and counterfeit Christians, as this day we may see with griefe of heart, some Atheists, some Apostates, some adulterers, many murtherers, most part blasphemers: *qui Christianum nomen ad iudicium habent, non ad remedium.* And vnder this generall opinion of Christianity liueth now many a one miserably deceiued, *impugnantes eum quem prædicant*, either persecuting the sonne of God by damnable doctrine, or else by their workes denying him, while they professe that they know him; turning the grace of God into wantonnesse; hauing a name, that they are aliue, but in truth are dead.

Aug. de Temp. 215.

Gregor. moral. lib. 1.

It is certainely a great pitie to see so many of *Adams* sonnes

ſonnes, in word condemners of their Fathers Apoſtaſie; yet indeed imitators of his folly, hiding their nakednesse with a garment of Fig-tree leaues; not perceiuing how by ſo doing, they come neere to the likenesse of that Tree, which had faire leaues, but no fruit, and therefore was once accurſed by Iesus Chriſt, that it might ſtand a perpetuall example of that fearfull curſe, which theſe men may looke for at his hands, who haue a ſhew of godlinesse, but haue denied the power thereof, and are outwardly like vnto painted Sepulchres, beautifull to the eye of man, but in his ſight who ſearches the heart, are full of rottennesse, and all filthinesse; whereas indeede they ſhould be the Temples of the liuing God, far more glorious and beautifull within then without. *Iacobs* heart vnder *Eſau* his garment, were farre more ſeemely for them who ſay they are *Iacobs* bretheren, then to haue *Iacobs* voice onely, that is, a tongue to ſpeake well, and yet the prophane heart with the rough and cruell hands of *Eſau*: which ſort of diſguiſed Chriſtians may looke not for ſuch a fauorable ſucceſſe of their diſſembling with God as *Iacob* found with *Iſaac*. For he being but a man, was deceiued through ignorance: but men deceiue themſelues, if they thinke that in this manner God can be mocked: what euer ſhape men turne themſelues into, the Lord can diſcern the Iſraelite in whom there is no guile. And though *Simon Magus* would ſeeme ſo religious, as to redeeme the graces of the ſpirit with the loſſe of his money, yet can the ſpirit of God paint him out in his colours, and giue him his owne name, *Thy heart is not vpright in the ſight of God.*

Such is the power of godlinesse, that euen they who loue not the ſubſtance thereof, are forced often times to lurk vnder the ſhadow of it: and ſuch again

is the shame of sinne, that they who loue to commit it, yet doe not loue to seeme committers of it, *Hi sunt qui boni videri, non esse, mali non videri, sed esse volunt* these are they who will seeme good, and not be so, will not seeme euill, and yet will be so. To these we may speake as *Chrysostome* did to the like in his time. *Dic hypocrita, si bonum est bonum esse, cur non vis esse quod vis apparere, quod autem turpe est apparere, turpius est esse?* Tel me hypocritie, if it be a good thing to be good, why wilt thou not be that which thou wouldst appeare to be, for that which is a shame for a man to appeare to be, is it not much more shame for him to be it in deede? *aut ergo esto quod apparet, aut appare quod es*, either else therefore be such, as thou appeareſt, or then appeare such as thou art.

Ber. in Cant. ser. 16.

Chrysost. in Math.

It were happy for these men, if they could learne in time to examine themselues according to that word, by which one day they will be iudged, for not euery one that saith Lord, Lord, will enter into the kingdom of God. *He is not a Iew, that is one without*, neyther hath *euery one receiued an ointment from that holy one*: but he who is a Christian in deede, *sicut particeps est nominis, ita & hereditatis*, with the name of Christ, the oyle of grace from Christ is also communicated to him, by which with Christ he is partaker of the inheritance. *Qui vero Christum in se non habet, Christianus dici non potest*: but hee that hath not Christ liuing in him by his spirit, cannot be called a Christian. It is a notable saying of *Basile*, *Quid inquit est Christianismus?* what said hee is Christianity? *similitudo Dei quoad eius capax est Natura humana*, a similitude and conformitie with God, so farre forth, as the nature of man is capable thereof.

Ber. in Cant. ser. 15.

Aug. de Temp. ser. 17.

Basil. hexam. hom. 10.

Seeing then it is the doing, not the speaking of righte-

righteouſnesse, muſt proue vs to be the children of God. *For if wee ſay wee haue fellowſhip with God, and walke in darkenes we lie, and doe not truly*, and *if any man be in Chriſt Ieſus he muſt become a new creature*; letvs ſtudie to proue our new generation by our new manners, conforming our ſelues to the rule of a Chriſtian conuerſation. A patterne and example whereof I haue gathered out of holy Scripture, and propoſed vnto thee, wherein thou ſhalt ſee firſt how the Chriſtian who by his firſt birth was borne a Naturall man, by his ſecond becomes a Chriſtian, with ſuch other things as with his new birth he receiues to make him a new man. Secondly, what is the diſpoſition of his inward man, by which hee walkes with God. And thirdly, the diſpoſition of his outward man, by which he walkes among men, and that in all the points of his conuerſation both inward and outward. Euery one whereof as ye haue them ſet downe particularly in ſeuarall Chapters, ſo doth euery Chapter conſiſt of theſe foure things. Firſt, Gods precept to the Chriſtian: ſecondly, the Chriſtians prayer to God: thirdly, his practiſe of both: and theſe three haue you ſet downe in words of holy Scripture alanerly. The fourth, is in the end of euery Chapter ſome obſeruations teaching vs how to make our owne profit of the words of God. This is the order I haue obſerued here: for the Chriſtian, becauſe hee knowes that he is bound to liue to the Lord, and not to himſelfe, doth in all his waies ſet before him the commandements of his God. And next, becauſe hee knowes his owne Naturall inability to fulfill theſe commandements, he turneth all the precepts of God into prayers, the vſe whereof I hope in all the parts of thy life, ſhall not be vnprofitable for thee. And

last of all, hee liues in a continuall practise of those dueries of godlinesse which God in his word hath commanded him, and he himselfe doth pray for.

Now in the end I haue onely to obuiate two sorts of men: by the one it is surmized that I haue plowed with the Heifer of another, specially of *Cashmannus*, who hath written before mee, *de nono homine*: by the other it may be obiected that I haue presented an imperfect image of a Christian, and haue left out many things which profitably might haue beene pointed out concerning him. For the first, as I giue thanks to God for the labours of that worthy man: so if I had borrowed any thing from him, I would neuer thinke shame to confesse it: *nam ingenui pudoris est, vt ait* Plinius, *fateri per quos profecerimus, & hæc quasi mercedem authori iure optimo pensitanda est, ne fures esse videamur*: but the truth is, that many yeares before it came in this Countrey, this *Anatomie* was drawne and portraited, as now you see it. As for the second I humbly confesse it, *Malim tamen aliquid agendo maiorem à me doctrinam, & sapientiam desiderari, quam nihil agendo prudentior, doctiorq; iudicari*. It was a commendable policy of these Indian Philosophers, called *Gymnosophistæ, qui à suis discipulis, seuerius otij, quam negotij rationem exigendam esse arbitrabantur*. What I haue done in this little labour, is a part of my negotiation with that one talent I haue receiued from the Lord, and which hee hath charged me to put to the vttermost profit. And therefore had I rather by doing of some good, lay open my infirmities to the censure of men, then to hide by idlenesse my talent in the earth, and so to incurre the indignation of my Maister. I know my selfe I haue not done what I should, nay, not what by the grace of God I could,

yet

yet that which in regard of my daily labour in the worke of the Miniſterie I might.

Accept therefore from me, this image of a Chriſtian in a Chriſtian manner; apply it to thy ſelfe, and looke what ſimilitude or diſſimilitude thou findeſt betweene thee and it. Doe as *Eliseus* did to the widdowes ſonne, when he raiſed him from death to life, he ſtretched himſelfe ouer the childe, hee put his mouth on the childes mouth, his eyes on his eyes, his hands on his hands, and therewithall he ioyned prayer, and the childe reuiued: ſo compare thou thy ſelfe with this enſample; thy minde, thy will, thy affections, thy words, thy actions with theſe of the new man: where thou findeſt a conformitie, giue thankes to God for the beginning of the worke of his grace in thee: where not, pray to God further to quicken thee, that thou mayeſt grow in an holy ſimilitude and conformitie with him; to the glory of his holy name, and thy euerlaſting comfort in Chriſt Ieſus; to whom be praiſe, glory, and honour for euer.

Thine in the Lord Ieſus,

Mr. William Cowper,

Miniſter at Perth.

PSAL. 49.

Come, and I will tell you what the Lord hath done to my ſoule.

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THE ANATOMIE O

more explained i

Watch-wordes for the *Christian, remembring* him at all times, of *his duetie:*

1

Toward GOD.

FEare God. 1 *Pet.* 2. 17.
Submit thy selfe vnto him. *Iames* 4. 7.
Faint not when hee rebukes thee. *Hebr.* 12. 5.
Stand fast in the faith, & be strong. 1 *Cor.* 16. 13.
Giue no place to the Diuell. *Ephes.* 4. 27.
Watch and pray. *Mat.* 26. 41.
Quench not the spirit. 1 *Thes.* 5.
In all things giue thanks. *ibid.*

2

Toward Man.

Giue to all men their due *Rom.* 13.
Doe nothing through contention, or vaine-glory. *Phil.* 2. 3.
Let all things be done in loue. *ibid.*
Be patient toward all men. 1 *Thes.* 5. 14.
Beare with the weake. *Gal.* 6. 1.
Loue brotherly fellowship. 1 *Pet.* 2.
In giuing honour goe before one

A Man predestinated to b
of Christ.

A vessel of mercy prep

The Sonne of God, *Iohn*
the grace of life. 1

My glory, O Lord, is great in thy saluation, dignitie and honour hast thou laid vpon mine head. *Psal.* 22. 5.

My mouth is slow to speake, but mine eare is ready to heare; yet will I not giue eare to all the wordes that men speake. *Eccles.* 7.

I beate downe my body, and hold it in subiection. 1 *Cor.* 9.

My armes are strengthened by the mighty God of Iacob. *gen.* 49. 24.

The brest plate of righteousnes. *Eph.* 6. 14.

will not hold vp hands to a strange God. but I will stretch out to the Lord

The hidde man of heart, co

OF A CHRISTIAN:
ned in this Booke.

ed to be made like the Image
rist. *Rom.* 8.

cy prepared o glory. *Rom.* 9.

God, *Iohn* 1. and Heyre of
of life. 1 Pet 3.7.

Singular Priuiledges,
competent to no man,
but the Christian onely.

1

I Was dead, but am quickened, *Ephes.* 2. 1.

2

I am dead to sin, but I liue to God. *Gal.* 2. 19.

3

I liue not to my selfe, but to him that dyed for mee. 2 *Cor.* 5. 15.

4

I haue learned in euery estate to be content. *Phil.* 4.

5

I haue nothing, and yet I possesse all things. 2 *Cor.* 6. 10.

6

I sorrow, yet I reioyce. *Ibid.*

7

I am poore, but make many rich. *Ibid.*

8

I am often cast downe, but I perish not. 2 *Cor.* 4.

9

My heart is at my right hand. *Eccles.* 10.

Beare with the weake. *Gal.* 6. 1.
Loue brotherly fellowship. 1 *Pet.* 2.
In giuing honour goe before one another. *Rom.* 12.
Be not partakers of other mens sinnes. 1 *Tim.* 5.

3

Toward himselfe.

Take heed to thy selfe. 1 *Tim.* 4. 16.
Be sober and watch. 1 *Pet.* 5 8.
Keepe thy selfe in the spirit. *Ibid.*
Flie the lusts of youth. 2 *Tim* 2. 22.
Fight a good fight. 1 *Tim.* 6. 11.
Be not weary in well-doing. *Gal.* 6.
Redeeme the time. *Ephes.* 5. 15.
Thinke on thy end. *Eccles.* 12.

4

Toward the VVorld.

Walke circumspectly. *Ephes.* 5. 15.
Vse the world as if yee vsed it not. 1 *Cor.* 7. 31.
Fashion not your selues like to this world. *Rom.* 12. 2.
Be not ouercome with the cares thereof. *Luke* 21.
Lay not vp your treasure on earth. *Mat.* 6. 19.
Be content with that yee haue. *Hebr.* 13. 5.
Meddle with your owne businesse. 1 *Thes.* 4. 11.
Prepare thee to goe from this, and lay hold of eternall life. 1 *Tim.* 6. 12.

...lection. 1 *Cor.* 9.

God hath giuen mee a minde to know him who is true. 1 *Iohn* 5.

Hee hath taken from me the stony hart, and created a new spirit within my bowels *Ezech.* 11.

Therefore my soule shall cleaue to the Lord without separation. 1 *Cor.* 7.

And I am perswaded that the Lord, who hath begun this good worke in mee, will performe it till the day of Christ. *Phil.* 1. 6.

Hee will deliuer mee from euery euill work, and preserue me to his heauenly kingdome. 2 *Tim.* 4.

He will guide mee with his counsell, and afterward receiue mee into his glory. *Psal.* 73.

The Lord ordereth all my goings. *Psal.* 40. 2.

I will not ... mine hands to ... *Psal.* 44. but I ... them out to th...

...man of t... heart, con... ing in a mee... quiet spirit, whic... God is a thing m...

The girdle of ...

I am crucified with ... Christ, but I liue, yet ... not I any more, but ... Christ liues in me. *Gala.* 3.

Therefore though I ... yet doe I not ...

2. Cor. 10.

My knees are weake tho... rough fas... ting. *psal.* 105.

My feete delights to stand in the courts of the Lords house *psal* 84.

I e... all ... but ... in re... of m... Iesu...

The God of peace will tread

Printed at London by *T. S.* for *Iohn Budge*, and are ...

My heart is at my right hand. *Eccles.* 10.

10

When I am decaying, I am renewing. 2 *Cor.* 4.

11

In darkneſſe I haue light. *Iob.* 17. 12.

12

I am on earth, but my conuerſation is in heauen. *Phil.* 3. 20.

13

My life is hid with God in Chriſt. *Col.* 3. 3.

14

I am able to doe all things. *Phil.* 4

15

But what I doe, I doe to the glory of God. 1 *Cor.* 11.

16

There is no condemnation for me. *Rom.* 8.

17

Yea, all things worke for the beſt vnto me. *Ibid.*

18

Euery tongue that ſpeakes againſt me ſhall be condemned.

19

I deſire to be diſſolued. *Phil.* 1.

20

Neyther feare I to walke through the ſhadow of death. *Pſal.* 23.

Stand fast in the fatthyce be strong.
1 Cor. 16. 13.
[illegible]e no place to the Diuell. Ephes.

Mate[illegible] [illegible]oray. Mat. 26. 41.
Quench[illegible] [illegible]ourer. 1 Thes. 5.
In all things g[illegible] [illegible]s. Ibid.

2

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In giuing honour goe before one another. Rom. 12.
Be not partakers of other mens sinnes. 1 Tim. 5.

3

Toward himselfe.

Take heed [illegible] 16.
Be [illegible] Pet. 5. 8.
[illegible] in the spirit Ibid.
[illegible] of youth. 2 Tim. 2. 22.
[illegible] good night. 1 Tim. 4. 11.
[illegible] necessary in well-doing. Gal. 6.
Redeeme the time. Ephes. 5. 15.
Thinke on thy end. Eccles. 12.

My mouth is slow to speake, but mine care is ready to heare; yet will I not giue care to all the vvordes that men speake. Eccl. 7.

I reuse [illegible] my body, and hold it in subiection. 1 Cor. 9.

God hath giuen mee a [illegible] to know [illegible] who is true. 1 Tim. 5.

Hee hath taken from me the glory I [illegible] and created a new spirit within my bowels Ezech. 11.

Therefore my soule shall cleaue to the Lord without separation. 1 Cor. 7.

My armes are strengthened by the mighty Gods of Iacob. Gen. 49. 24.
I will not hold mine hands to [illegible] Psal. 44. [illegible]

THE ANATOMIE *of a Christian.*

CHAPTER I.

OF HIS NEVV BIRTH OR *REGENERATION.*

The Lords Command concerning it.

I knew that thou art obstinate, and thy neck is an yron sinew, & thy brow brasse, Esa. 48. 4. *I knew that thou wouldst grievously trãsgress: therfore have I called thee a transgressor from the wombe*, verse. 8. *In thy nativitie when thou wast borne, thy navill was not cut, thou wast not washed with water, I saw thee polluted in thine own bloud*, Ezek. 16. 4. 6. *Nevertheless, for my Names sake*

Mark our naturall misery.

Behold what a loue the Father hath shewed vs.

and for my praise, haue I refrained my wrath from thee, that I cut thee not off, Esa. 48. 9. *Yea, euen when thou wast in thy blood, I said vnto thee, thou shalt liue: I sware vnto thee, and entred into a conenant with thee, saith the Lord, and thou art become mine,* Ezek. 16. 8. *For why shall I cause others to trauaile and bring forth, and shall I remaine barren, saith the Lord?* Esa. 66. 9. *No; But, in the middes of my children, the worke of mine hands, shall my name be sanctified,* Esa. 29. 23. *Thou shalt call me father, and not turne from me,* Ierem. 3. 19. *And I will put a new spirit in thy bowels, that thou maist walke in my statutes,* Ezek. 11. 19. *Old things are passed away: behold, all things are made new. If any man be in Christ, let him becom a new creature,* 2. Cor. 5. 17. *Verely I say vnto you, except a man be borne againe, he cannot see the kingdome of God,* Ioh. 3. 3. *Be yee therfore renewed in the spirit of your minde,* Ephes. 4. 23. *Putting on the new man, which is renewed in knowledge, after the image of him who created him,* Coloss. 3. 10.

See the will of God concerning our sanctification.

THE CHRISTIANS PRAIER for grace to obey this *Command.*

O *Lord,* [a] *since flesh and blood cannot inherit thy kingdome,* [b] *and none can see thee, but the pure in*

[a] 1. Cor. 15, 50
[b] Math. 5. 8

in heart, [c] and such as are like thee; I beseech thee Lord [d] to transforme me into thine image, from glory to glory by thy spirit, that [e] where thou art, there I may be, to behold thy glory. [f] It lies not in my power to change one haire of my head, to make it white, which is black: [g] farre lesse can I change mine heart, to make it cleane which is filthy. [h] No man can tame the nature of a man [i]; that which is crooked he cānot make straight: but, O Lord, [k] that which is impossible with man is possible with thee. [l] Thou giuest sight to the blinde; thou raisest vp the crooked: thou [m] turnest a barren wildernesse into a fruitfull land: [n] thou sendest forth thy Spirit, and renewest the face of the earth: [o] thou callest things which are not, & makest them to be; [p] yea, thou raisest vp the dead. O Lord, declare this thy great power, in mercie vpon mee: turne the barren wildernesse of mine heart into a fruitful garden: water it with the deaw of thy grace; that receiuing [q] a blessing from thee, it may bring forth fruit vnto thy glory. Send forth thy Spirit, and breath life into my dead soule, that I maie liue, and praise thee, O God of my saluation, for euer, thorough Iesus Christ, Amen.

[c] 1. Iohn 3.2
[d] 2. Cor. 3.18
[e] Iohn 17.24
[f] Mat. 5.36
[g] Iob 14.4
[h] Iames 3.8
[i] Eccles. 1.15
[k] Luke 18.27
[l] Psal. 146.8
[m] Psal 107.34
[n] Psal. 104.30
[o] Rom. 4.17
[p] 2. Cor. 1.9
[q] Heb. 6.7

Behold what a loue the Father hath shewed vs.

and for my praise, haue I refrained my wrath from thee, that I cut thee not off, Esa. 48. 9. *Yea, euen when thou wast in thy blood, I said vnto thee, thou shalt liue: I sware vnto thee, and entred into a couenant with thee, saith the Lord, and thou art become mine,* Ezek. 16. 8. *For why shall I cause others to trauaile and bring forth, and shall I remaine barren, saith the Lord?* Esa. 66. 9. *Nay; But, in the middes of my children, the worke of mine hands, shall my name be sanctified,* Esa. 29. 23. *Thou shalt call me father, and not turne from me,* Ierem. 3. 19. *And I will put a new spirit in thy bowels, that thou maist walke in my statutes,* Ezek. 11. 19. *Old things are passed away: behold, all things are made new. If any man be in Christ, let him becom a new creature,* 2. Cor. 5. 17. *Verely I say vnto you, except a man be borne againe he cannot see the kingdome of God,* Ioh. 3. 3. *Be ye therfore renewed in the spirit of your minde,* Ephes. 4. 23. *Putting on the new man, which is renewed in knowledge, after the image of him who created him,* Coloss. 3. 10.

See the will of God concerning our sanctification.

THE CHRISTIANS PRAIER for grace to obey this *Command.*

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[c] 1. Iohn 3.2
[d] 2. Cor. 3. 18
[e] Iohn 17. 24
[f] Mat. 5. 36
[g] Iob 14. 4
[h] Iames 3 8
[i] Eccles. 1. 15
[k] Luke 18. 27
[l] Psal. 146. 8
[m] Psal 107. 34
[n] Psal. 104. 30
[o] Rom. 4. 17
[p] 2. Cor. 1. 9
[q] Heb. 6. 7

THE CHRISTIANS Practice of this Commaund.

God is the author of our Regeneration: it is not done by vs.

I Was conceiued, and borne in ſinne, *Pſal.* 51. I walked as a childe of wrath, according to the courſe of the world, after the ſpirit that workes in the children of diſobedience, *Epheſ.* 2. But now I am receiued to mercie, 1. *Tim.* 1. 16. and am by the grace of God, 1 *Cor.* 15. 10. the workmanſhip of God, created in Chriſt Ieſus to good workes, *Epheſ.* 2. 10. And this the Lord hath made me, I made not my ſelfe, *Pſal.* 100. 3. he quickened me when I was dead in ſinne, and treſpaſſes, *Epheſ.* 2. and of his aboundant mercie hath begotten me to a liuely hope by the reſurrection of Ieſus from the dead, 1. *Pet.* 1. 3. and hath giuen me power to be one of his ſonnes borne againe, not of blood, nor of the will of fleſh, nor of the will of man, but of God, *Iohn* 1. 13. For of his owne will he begat me with the word of Truth. *Iam.* 1. 18. Of a ſeed not mortall, but immortall, the word of God who liues and endures for euer, 1. *Pet.* 1. 23. As the wind blowes where it liſts, and wee heare the ſound thereof, but cannot tell whence it comes, nor whither it goes; ſo is euerie man who is borne of God, *Iohn* 3. In the naturall generation, we cannot tell what way the bones growe in the wombe of her that

The ſeed of our new birth is Gods word.

The manner of his working is, vnſpeakeable.

that is with childe, *Eccles.* 11. 5. Farre lesse can we know the vnsearchable waies of God, *Rom.* 11. 33. This new generation is the Lords doing: and is marualious in our eyes, *Psal.* 118. 23. His holy name be blessed therefore for euer and euer.

The Obseruations.

ELection is the first spring that flowes from the bottomlesse fountaine of Gods loue: but for a long time it runnes so secret that we cannot see it, till it breake forth and appeare in our Regeneration, or effectuall calling.

1 Our election is not knowne to vs, before our Regeneration.

Regeneration is the first manifest effect of Gods mercie toward a man. As wee could not be men, if we had not beene conceiued and borne; so can we not be Christian men, vnlesse we be borne againe. Therefore it is, that when *Nicodemus* a Master in Israell, was to bee made a Disciple of Christ, the first Doctrine that our Sauiour taught him, was of Regeneration.

2 Regeneratiō is the first manifest effect of God his mercy toward man.

And it stands as a rule for all men in Christs schoole, *If any man will be my Disciple, let him deny himselfe.* Now, both learned and vnlearned liue as if Christianitie consisted in speaking, and professing: but, sure it is, *The kingdome of God is not in word, but in power* and *practice*. And

3 And the first lesson we must learn in Christs schoole.

he hath not learned Christ, who hath not learned to cast off the old man, who is corrupted through deceiueable lusts.

4 Our first generation and our second compared together.

In the first generation, wee were begotten men, by the will of flesh and blood: in the second, wee are begotten Christian men by the will of God. In the first, our mortall father begat vs, to succeed him; in the second, our immortall father hath begotten vs, for euer to abide with him. By the first, wee may say to corruption, Thou art my father; and to the wormes, Yee are my brethren and sisters: by the second, wee may say to God, Thou art my father; and to Iesus Christ, elect Angels, and holy men, Ye are my brethren. For, in the first, we were conceiued and borne in sinne, and consequently heires of wrath and eternall damnation: but, in the second, we are the workemanship of God, created in Christ to good workes; and consequently heires of grace and glory.

Iob 25. 6

Ephes. 2

5 By nature we haue nothing in vs can profit vs to saluation.

If our first generation had beene good, there had not needed a second. In naturall men, there are some remnants of Gods image, and some sparkles of light, by which they differ from beasts, and a fellowship is entertained among men: but, these cannot profit man to saluation; but rather make him inexcusable, and increase his damnation. *Vigens ratione, & non viuens ratione*, Man indued with reason; and not liuing by reason, turnes that which is his glorie into

Bern. in Cant. Serm. 35

into shame; because hee detaines and with-holds the truth in vnrighteousnes. Rom. 1. 18

Our blessed Sauiour farre abaseth the pride of Nature, when hee saies that man cannot enter into Gods kingdome till hee bee borne againe. What-euer the Semipelagians of our time say to magnifie the arme of flesh, and to diminish the praise of Christs grace; certaine it is, there is nothing in man by nature, but the blind leading the crooked; that is, a blind minde leading a peruerse and crooked will: and so no maruell that both of them at length, if they be left vnto themselues, fall into perdition.

6 For in a natural man there is nothing but the blind leading the crooked.

It is a pitie, to heare sillie worldlings boasting of the priuiledges of their first birth: such as Nobilitie of blood, and ancietie of their inheritances; and are not humbled, by considering that they are borne heires of Gods wrath, which they shall inherit for euer, when all the comforts of their earthly inheritances shall forsake them. Be what thou wilt: if thou haue no more then thou hast by the first birth, it were better for thee thou hadst neuer beene borne: thou shalt curse for euer the loynes that begat thee, and the wombe that bare thee, and the pappes that gaue thee sucke: thou shalt curse the day wherein it was said of thee, A man is borne: and thy vaine temporall gloriation, shall end in a sore eternall lamentation.

7 Naturalists, boasting of the priuiledges of their first birth, are to be pitied.

Nicodemus

8 Ignorance of the doctrine of Regeneration is now inexcusable.

Nicodemus was somewhat excusable, though he vnderstood not the doctrine of Regeneration, because he had neuer heard it before: but now, if we be ignorant of it, we are altogether inexcusable; both because it is so clearely taught vs in the word, and so necessarily required of vs, that without it we cannot, as saith our Sauiour, enter into the kingdome of God.

9 By what names Regeneratiō is expressed in holy Scripture.

The names, which Regeneration receiues in holy Scripture, may help vs some way to knowe it, if they be considered: for, it is called sometime a new creation, sometime a new birth, sometime a renouation, and sometime a transformation. There are (saith *Basil*) two sorts of creation: *vnū eorum quæ ex nihilo, cùm non essent, sunt condita; alterum eorum, quæ ex prioribus ad meliora immutantur*: and of this last sort is Regeneration.

Basil. in Epist. 42. ad Cæsar.

10 What Regeneration is.

By this, it is euident, that Regeneration is a mutation of the whole man, both soule and body, from one thing to another; namely, from sinne to sanctification, from darkenesse to light, from death to life, from the power of Sathan to God, *Act.* 26. 18.

11 Of the change made in Regeneration.

In euery mutation one thing remooues, and another succeeds. As in euery generation, *vnius ortus est alterius interitus*: so is it in this generation; that which dies, is corrupted nature, called the Old man: that which is quickened, is renewed nature, called the New man. Hee who hath rightly learned

learned Christ, *casts off, concerning the conuersation in time past, the old man, which is corrupt through deceiueable lusts, and put on the new man, which after God is created in righteousnesse and true holines. Oportet enim eum qui alteram vitam incepturus est priori finem imponere.*

Eph. 4. 22.

Basil. de Sancto. cap. 15.

The Regeneration then of the soule hath two partes; the first is, the mortification of the old man, called also the circumcision of the heart, and the crucifixion of the flesh: the second, the viuification of the new man, called also the first resurrection.

12 Regeneration of the Soule consists in two.

1 The first is mortification of the old man.

Corrupted nature is called the old man for three causes; first, because it is almost as old as our nature; for it began in *Adam*, soone after his creation. Secondly, it is called the old man, in respect of the new man arising to succeed in his roome, to the possession of soule and bodie, which before were possessed by him. And thirdly, because in the godly this corruption waxeth weake and infirme, wearing daily neere and neerer to death, after the manner of old men.

13 Corrupted nature compared to an old man for three causes

But it is to be marked, that in these two last respects, sinfull corruption of nature is named the old man, in men regenerate onely, and in no other; for in men vnregenerate, their corruption shall for euer possesse them, it increases vpon them, and is yong, strong, and liuely, euen when they them selues are weake, and wearing to the graue.

14 Sinfull nature is neuer old in the wicked.

Now

15 Regeneration cannot be without spirituall paine and dolour.

Now, as no birth can be without sorrow, nor death without dolour, nor circumcision, or cutting of the flesh, without paine; so cannot our regeneration be wrought without godly sorrow, and anguish of spirit: which I marke for the comfort of the godly, that they may know that sanctified troubles of conscience, are but the dolours of the new birth, and therefore should not be discouraged with them.

16 Sathan a great troubler of vs in the worke of our Regeneration.

The infant that hath lien but nine moneths in the mothers wombe, cannot throng out into the world without paine; and thinkest thou to be lighter of sinne, wherein thou wast conceiued and borne, and which also hath beene so many yeares nourished in thy bowels, without paine? As *Pharaoh* grieued Israel soreſt, when they stroue fastest to libertie; and as that dumb spirit tormented that young man worst, when he saw he was to be cast out of him, *Mark.*9.25. So Sathan troubles the godly most heauily, when hee sees the time of their deliuerance from his seruitude and bondage neerest.

17 But he fights in vaine, for God wil finish it.

Luk.11.22.

But our comfort is, that God is faithfull; as he begins the worke, so will he finish and end it: Strong is Sathan indeed, but Christ our Lord is that *stronger one*. *Pharaoh* may repine, but hee shall perish, and the Israelites of God shall goe through; that vncleane spirit in our parting from him may rend vs, and cast vs as dead men to the ground,

ground: but out shall he goe, and Christ by his hand shall raise vs vp againe.

18

The other part of the Regeneration of the Soule is called, as I said, the viuification of the new man, and the first resurrection, wherein our heauenly father communicates to vs his owne seed, 1.*Pet.*1. his nature, 2.*Pet.*1.4. and his image, 2.*Cor.*3.18. For since earthly fathers beget creatures like vnto themselues, shall wee thinke that the heauenly father begets children to another similitude, not his owne? Surely they doe greatly dishonour the Lord, who in their words say they are the sonnes of God, and yet in their actions resemble the image of Sathan.

2

The second is viuification of the new man.

19

Regeneration will not be perfected till the resurrection.

The Regeneration againe of the body consists also in two; first, in a right vsing of the members of our body, as weapons of righteousnesse to serue God, which we are taught to doe by grace: Next, in a full deliuerance of them from mortalitie and corruption.

20

Regeneration of the body consists in two.

Of this, it is cleare that the Regeneration of the whole man will not be perfected till the day of resurrection, called for that cause by our Sauiour, the Regeneration, *Matth.*19.28. Now, through grace the Soule liues a happy life in the body, though not as yet fully cleansed and separated frō sin. Out of the body it liues a more happy life: being freed from all sin; but yet not contented, for the soule was not made to liue by it self,

but in the body, and therefore cannot rest contented, so long as it wants his owne organe and companion; but when the body shall be raised againe, and soule and body reunited, both of them fully deliuered from sinne, and from the fruits of sinne, then shall our generation which now is begun, be perfected and absolued.

21 Of our parents in the new generation.

As for our parents in this generation, wee haue God for our Father in Christ, and Ierusalem, which is from aboue, to wit, the Church of Christ, the mother of vs all. The Apostle to the Corinthians calles himselfe their Father; *Though ye haue ten thousand instructers, yet haue ye not many fathers, for in Christ Iesus I haue begotten you, through the Gospel*, 1.Cor.4.15. And againe to the Galathians, hee calles himselfe their mother; *My little children, of whome I trauaile in birth againe, till Christ be formed in you*, Gal.4.19. But Preachers are onely ministeriall parents, yet for this same should they be honoured of people as their fathers, and should againe carrie toward their people no lesse affection then fathers haue to their children, specially to procure their euerlasting saluation.

22 The naturall mother discerned from the stepmother.

But here both the naturall mother is to bee discerned from the stepmother, and the bastard children from the lawfull; for the chaste spouse of Christ will receiue no seed into her bosom, but the seed of her immortall husband, which

which is the word of God, and the lawfull mother of the sonnes of God will not giue them any other milke to feed vpon, but the sincere and vnmingled milk of Gods words, as Saint *Peter* calles ἄδολον, which shee offers to be sucked out of the pappes of the old and new Testament.

23 The Church of Rome a strumpet and a stepmother.

And therefore the Church of Rome, which withdrawes these pappes from the mouthes of Gods children, or giues them the milke of the word, mingled with the Traditions of men, pretend what shee will, is but a strumpet and stepmother.

24 The lawfol and kindly sonnes of God diffearned from the bastard.

And as there is a stepmother, so is there also bastard children, they sit vpon the knee of Christs spouse, but neuer sucked her pappes, to draw life and grace out of her breasts: such a one was *Cham* in the Arke, such was *Ismael* in *Abrahams* house, such was *Esau* brought vp with *Iacob* on the knee of *Rebecca*: and alas, such are many in our time, who in regard of profession are in Gods Church, pretending they are sons, but are in very deed bastards, no way in their life resembling the image of their heauenly father.

The Censure.

By these rules it is manifest that all are not Christians indeed, who this day vsurpe the Christian name.

Chapter II.

Of his New Senses.

The Lords Command concerning them.

Naturally we are born senselesse of heauenly things.

THou knoweſt not, how by Nature thou art wretched, and miſerable and blind, and poore, and naked, Reu. 3. 17. *For the naturall man perceiues not thoſe thinges which are of the Spirit of God,* 1. Cor. 2. 14. *he ſauours onely the things of the fleſh,* Rom. 8. 5. *his wiſdome is death, for it is enmitie with God,* verſe 6. *Harken therefore vnto my words, and keep them in the middeſt of thine heart,* Pro. 4. 21. *Come and buy from mee eye-ſalue to annoynt thine eyes that thou maiſt ſee,* Reu. 3. 18

Spiritual Senses required to ſaluation.

for

for I am hee, who maketh both the eye to see, and the eare to heare, Pro. 20. 12. *I will bring forth the blind people, & they shall haue eyes, & the deafe, and they shall heare*, Esa. 43. 8. *He that walks in the darke, knows not whither he goes*, Ioh. 12. 35. *But I am come a light into the world, that whosoeuer beleeues in me should not abide in darkenesse*, verse 46. *While therefore ye haue the light, walke in the light, that ye may be the children of light*, Ioh. 12. 36.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

LOrd remoue from me that curse, [a] *that in seeing I should not see, and in hearing I should not vnderstand;* [b] *quicken me according to thy louing kindnesse, so shall I keep the testimonies of thy mouth. Specially, worke faith in my heart,* [c] *for it is thy gift.* [d] *I beleeue, O Lord, but help thou my vnbeleefe:* [e] *Increase my faith, that mine eyes may* [f] *be opened to see the wonders of thy law.* [g] *Speake to the heart of thy seruant, that* [h] *I may get eares to heare what thy Spirit saith,* [i] *that I may tast how gracious thou art, that I* [k] *may smell the sauour of life in thy Gospel, and may so touch thee, that in beleeuing* [l] *I may get life through thy holy name, and may so bee ioyned with thee,* [m] *that*

[a] Luk 8.10.
[b] Psal.119.88.
[c] Ephes.2.8.
[d] Mark.9.24.
[e] Luk.17.5.
[f] Psal.119.18.
[g] Hos.2.14.
[h] Reuel.2.29.
[i] Psal.34.8.
[k] 2.Cor.2.16.
[l] Ioh.20.31.

m 1.Cor.6.17. m *that I may become one ſpirit with thee, through Ieſus Chriſt, to whom be glory for euer.*

THE CHRISTIANS Practice of this Com-maund.

A Chriſtian regenerate receiueth the new ſenſes,

Of hearing.

IWas borne of my naturall mother deafe, dumbe, and blind: but now the Lord hath opened mine eares, *Eſa.* 35. 6. ſo that I diſcerne the voyce of my ſhepheard, and will not heare the voyce of a ſtranger, *Ioh.* 10.5. for the Lord hath giuen vnto me eares to heare what the ſpirit ſaith, *Reuel.* 2. he hath alſo annoynted

Of ſeeing.

mine eyes with eye ſalue, *Reu.* 3. 18. I looke not on things which are ſeene, but on things which are not ſeene, 2.*Cor.* 4. 18. And haue attained to ſome inſight of that glorious inheritance prepared for the Saints, *Eph.* 1. Yea, with open face

Of ſmelling.

I behould as in a mirrour the glory of the Lord, 2.*Cor.* 3. 18. I haue ſmelled the ſweet ſauour of his garments, *Pſal.* 45.8. and of his oyntments,

Of taſting.

for which I loue him, *Cant.* 1. 2. I haue taſted how gracious the Lord is, *Pſal.* 34.8. his word is

Of touching.

ſweeter to my mouth then the hony, or the hony combe, *Pſal.* 119. And I haue touched my Lord, and his vertue hath ſtaied the filthy iſſue of my ſinne: *Luk.* 8.44.

THE

The Observations.

THe Naturall man liues not till fourtie and fiue daies after his conception bee expired, but the Christian begins to liue as soone as he is conceiued.

1 The Christian liues as soone as he is conceiued.

The principal effects of life are Sense & Motiõ: & the more excellent the life is, the more excellent the Sense & Motion is. In the Naturall man, Motion goes before Sense at least before the vse of the Senses; but in the Christian, Sense goes before Motion. For it is the new Sense which causes the heart to moue and stirre in a new manner. Therefore it is, that first wee will speake of the Christians Senses, and then of his Motion or disposition.

2 Sense and motion two principall effects of life. In the naturall man motion goes before Sense: not so in the Christian.

Naturall parents often times bring out their children either dead, or wanting some Sense, or mutilate of some member; but in the new generation it is not so, for the Lord begets no dead, no senselesse, no imperfect children, but liuing, indued with all their Senses, and perfect in regard of the number of their parts.

3 No imperfect nor mutilate children borne by the new generation.

The first Sense by regeneration restored to the children of God, is the Sense of Hearing. As the eare was the first port by which death was

4 The first Sense restored in Regeneration is Hearing.

Bern. in Cant. Serm. 18

conuayed to the ſoule; ſo is it the firſt by which life enters into it. *Euah* by hearing what the Serpent ſaid, was brought to a delectation in ſinne: and the Chriſtian by hearing what the Spirit ſaith, is brought to a contrary hatred of ſinne.

5 We muſt heare the Lord before we ſee him *Bern. in Cant. Serm. 41*

The Spirit of God opens our eares, before he open our eyes; if we refuſe to heare the Lord wee ſhall neuer ſee him: *Auditus eſt gradus ad viſum*, Hearing is a ſtep to Seeing. As *Adam* after his Apoſtaſie heard the Lord when he cried to him, but ſaw him not; ſo is it with all his children, we may liue in the body, and heare him: but no man can liue and ſee him.

6 For by hearing our eies are cured, and prepared to ſee God. *Bern. in Cant. Serm. 48*

It is the order appointed by God, that wee ſhould heare him before wee come to ſee him: *Auditus aſpectum reſtituet*, we loſt our ſight by tranſgreſsion of Gods word, we get it againe by obedient hearing thereof. *Sanet itaque auditus oculum, qui turbatus eſt, vt ſerenus videat, quem turbatus non potuit.* Let vs therefore by hearing learne how to cure our eye, that the eye being made cleare, may ſee the Lord, whom it cannot ſee, ſo long as it is troubled; then ſhall wee ſing, *As we haue heard, ſo haue wee ſeene, in the citie of the Lord of Hoaſts.*

Pſal. 48. 8

7 A warning for ſuch as refuſe to heare the word of the Lord.

Oh what a fearefull ſentence they ſeale againſt themſelues, who delight not to heare the word of the Lord? *Hee that turneth away his eare*

eare from hearing of the Law, euen his prayer shall be abhominable: for if on earth they get not accesse to God when they pray to him, how shall they in heauen get accesse to see him? A iust punishment of mans rebellion; if hee will not heare when God speakes, God will not heare when he prayes, and will neuer admit him to see his face in heauen.

Prou. 28. 9

8

Eares of the man Regenerate are internal

Reuel. 2. Math. 13

But the eares required in the Christian are internall, by which he may heare what the spirit saith. Of these speakes our Sauiour, *He that hath eares let him heare.* All that heard him, saith *Augustine*, had eares, and yet few of them had eares; *Omnes habebant aures audiendi, & pauci aures obediendi*: Eares to heare, but not eares to obey; like those of *Samuel, Speak Lord, for thy seruant heareth*: and of *Dauid, I will hearken what the Lord God will say, for he will speak peace to his people, and Saints, that they turne not again to follie.*

Aug. Hom. 28

1. Sam.

Psal. 85 8

9

How the internall eares are knowne by sanctification.

Iohn 15. 3

Iam. 1. 22

10

Carnall hearers of the word discouered.

And they who haue receiued these eares doe heare in such sort, that they are sanctified by hearing; according to that of our blessed Sauiour, *Now are you cleane through the word which I haue spoken to you.* But alas, how great is the number of them, who after so long a hearing of the Gospell, doe still retaine the filthinesse of their old sinnes? they are *hearers onely, and not doers of the word, deceiuing themselues*: for either

elſe when they heare the word, they vnderſtand it not; or if they vnderſtand it, they are not moued with it; or if they be mooued, they are not mended by it, their motion [illegible]ing but like that of *Fælix*, and their repentance like vnto the morning deaw; but few they are, whoſe eares God hath opened by the grace of Regeneration.

Act. 24.16

11

2

The ſecond Senſe we receiue in Regeneration is Seeing.

The ſecond Senſe we receiue in the Regeneration is the Senſe of Seeing. Sathan promiſed to our parents, that if they would eat of the forbidden tree, they ſhould become like God in knowledge; but like a falſe deceiuer as he is, hee made them like vnto himſelfe: for the knowledge of good, which they had by creation, inſtantly they loſt it by their tranſgreſion, and learned by experience that euill which before they knew not; for their eies were opened to ſee their nakednesſe, and they were aſhamed of it.

12

As a troubled eye cannot behold the light, ſo a wounded conſcience dare not look to the Lord.

The eye of the body was made to behold the light, that by it wee might ſee the reſt of the creatures, and in them the goodneſſe of the Creator; but if the eye be hurt and wounded, *non ſolum auertit ſe à luce, ſed etiam pœnalis illi fit lux*, It doth not onely turne away from beholding the light, but the light alſo, which otherwiſe is delightfull, becomes painefull to it. *Sic & oculus cordis perturbatus & ſauciatus auertit ſe à iuſtitiæ lumine, nec audet eam contemplari nec valet.* So the eye of the ſoule being hurt and

and troubled, turnes it selfe away from the light of righteousnesse, neither dare it, neither can it behold it.

13 An example hereof proposed in *Adam*.

An example whereof we may see in our first father *Adam*, who reioyced at the presence of God, so long as he kept a good conscience; but from the time the eye of his soule was wounded with transgression, hee ran away from God, hee could not see the Lord as he was woont to doe, but was afraid to heare him. So cursed and consuming a canker is sinne, that it changes our sweetest comforts, and makes them become bitter terrors vnto vs.

14 Sight lost by *Adam* restored by Christ. Reuel. 3.

But this sight which wee lost by the sinne of *Adam*, is restored againe vnto vs by the grace of Christ, who annoynts our eies with eye-salue, by which wee are made to see, and discerne things that are excellent: in a word, he indues vs with the gift of faith, by which we haue fellowship with God, so that we dare in assurance draw neere the throne of his grace.

15 The eyes of a Christian are two. *Adam* knew his misery before he was restored by grace, but we cannot doe so, and why?

Now the eyes of Christs spouse are two; by the one we know our misery, which causeth vs to denie our selues: by the other we know his mercies, which causeth vs to runne vnto him. A apostate *Adam* before his restitution by grace, had his eyes opened to knowe his miserie; for the knowledge of that good which hee had in the estate of innocencie, made him incontinent

ſenſible of that euill, into which hee had fallen by his Apoſtaſie. But now man cannot knowe his miſery, till by the grace of Regeneration his eyes be opened; for till that be, hee knowes no other eſtate, but the eſtate of ſinne, wherein hee was conceiued, borne, and brought vp, and which in his darkened cogitation hee eſteemes to be good enough, vntill ſuch time hee be tranſlated into a better.

15 Sight reſtored ſhould be diligently conſerued.

Sight once receiued ſhould bee diligently conſerued: for as the eye of the body is verie tender, and eaſily offended, for which cauſe God hath guarded it with liddes which cloſe and open moſt ſpeedily at the pleaſure of man; ſo is it with the eye of the mind, and therefore the good that may preſerue it ſhould be much eſteemed, and the euill that may hurt it carefully eſchewed.

16 Three things helpfull to ſpirituall ſight. Firſt, that Gods light illuminate our vnderſtanding.

Three things are required for the helpe of thoſe ſpirituall eyes, by which the Lord is ſeene: firſt, that wee haue another light beſide the light of our owne vnderſtanding; for *ſicut Sol ſine Sole non videtur, ita nec Deus ſine deo videri poteſt*: as the eye albeit it were neuer ſo cleare, yet can it not ſee without the light of the ſunne; ſo our vnderſtanding though it bee neuer ſo quick, cannot attaine to knowe the Lord, vnleſſe that hee by his owne light reueale himſelfe vnto vs in his word. And therefore is it that the moſt wiſe

wise Naturalists being destitute of this light, had their foolish hearts full of darkenes, and became vaine in their owne imaginations. Rom. 1

17 Secondly, that we haue some conformitie with God in holinesse.

The second thing required is, that we haue some conformitie with God in holinesse: for as no member in the body can perceiue the light of the sunne, but the eye, by reason of a similitude which is betweene them, both of them being appointed vessels and organes of light, the one in the great, the other in the little world; so can no man see the Lord, except in some measure he be like him: *Blessed are the pure in spirit, for they shall see him: but without peace and sanctification no man can see the Lord.* Math. 5 8 Heb. 12. 14

18 Thirdly, that the heart be stablished by attention and consideration.

The third thing required, is attention: for euen as a tumbling and rowling eye seeth not those things which are before it; so a wandring minde not stablished by consideration and diuine contemplation, cannot see the Lord.

19 Sight two manner of wayes offended.

The bodily sight is two manner of waies offended; either by exterior dust cast into it, or by interior humors stopping the opticke nerues within: so Sathan either casteth into our eyes the dongue of the world, to blind vs by it; or then by our owne grosse and carnall affections stops the conduits of our sight, that wee should not see the Lord: and therefore both the one and the other should carefully be eschewed.

If the eye be once offended with the smallest mote

20 The sight offended should be cured without delay.

mote, we delay not to remedie it, but doe implore the help of such as are neerest vs to take it out. Since by nature we are so carefull to keep the eye, by which we see the sunne, how carefull should we be to conserue the eye, by which wee see him who made the sunne?

21 The third Sense restored in Regeneratiõ is Smelling. Psal. 45 Cant. 1

The third Sense restored in the Regeneration, is Smelling. All the garments of our Bridegroome smell of Myrrhe and Cassia, but the virgins onely feele the sauour of his oyntments, for which they runne after him, they smell in the Gospell the sauour of life; and therefore as the Eagle smelling the carrion a farre off, resorts vnto it; so the Christian senting liuely in the word of Christ Iesus, flees speedily after him, ascending after him in his affection, there where hee is, to wit, at the right hand of GOD in heauen.

22 To the naturall man nothing sauours well but dongue.

But miserable are the wicked, for they sauour onelie those things which are after the flesh, like those vncleane beasts in the Law, which creep with all their foure vpon earth, senting nothing but dongue, the puddle being more pleasant to such filthy swine then the pearle. Woe bee to them, for euen in the Gospell of grace they smell no other thing but the sauour of death.

The fourth is the Sense of Tasting, by which the Christian so tastes the sweetnesse of Gods mercie,

mercy and the sauing grace of Christ in the Gospell, that it descends into his bowels to nourish him, and make him growe in godlinesse: whereas the wicked, if at any time they taste thereof, yet they neuer digest it, the corruption of their nature being so strong in them, that it suffocates and choakes the seede of the worde, so that it profits them not to saluation.

23 The fourth Sense restored in Regeneration is tasting.

And the last is the Sense of touching, which in effect is done by beleeuing; for, *tangere Christum est credere in Christum*, like as the rest of the Senses are compriſed in faith, that iustifies; a supernaturall gift, which *Adam* in his innocencie had not, but in Christ is giuen vs: a most ample gift; for it not onely makes all things our owne in Christ, but makes vs all manner of wayes to enioy Christ; it being most certaine, that by faith wee heare him, and discerne his voyce, by faith wee see him, by faith wee smell him, by faith wee taste his sauing grace, and by faith we so touch him, that we drawe vertue out of him.

24 The fift Sense is touching. *Aug. in Ioan. tract.* 16. How all these Senses are comprehended in faith.

In Nature, that which is the obiect of one Sense, is not alway the obiect of another: as for example; a voyce is heard by the eare, but is not seene by the eye: but in the Christian renewed by grace, that which is the obiect of any one Sense is also perceiued by all the rest.

25 In the Christian the obiect of one Sense, is the obiect of all.

And herein hath the Lord made his abundant

26 Gods great goodneſſe, who by all poſſible waies communicates himſelfe vnto man.

loue manifeſt vnto man; for looke what manner of waies a man may enioy any thing that is good, all thoſe waies doth God communicate himſelfe to man. Some good things we enioy by ſeeing, and ſome by hearing, and ſome by taſting; but the Lord not content to communicate himſelfe vnto vs by hearing, doth alſo call vs to ſee him, to ſmell him, to taſte him, to touch him, that ſo all manner of waies wee may enioy him: euerlaſting praiſe therefore be vnto him.

27 No ſpeech can giue vnderſtanding, where ſenſe is wanting.

Againe, wee ſee that in nature thoſe things which are learned by Senſe, cannot bee vnderſtood of him who is deſtitute of Senſe. What auailes it to teach the harmonie of Muſicke to him that is without eares? or to diſcourſe of the comfortable light of the Sunne to him that is without eies? Can any eloquence ſo well expreſſe the ſweetneſſe of hony, as it is felt by taſting? *Senſus enim omni ſermone eſt efficacior.* But it is more impoſsible, that they who are deſtitute of theſe new and ſpirituall Senſes, ſhould vnderſtand thoſe things which concerne the ſpirituall life.

Baſil. exhort. ad Bapti.

28 As the beaſt knoweth not the life of the man naturall: ſo the naturall man knoweth not the excellent life of the Chriſtian.

Pitifull then is the ignorance of Naturaliſts, euen of them who ſeeme to the world to bee moſt wiſe; for ſurely, as the bruit beaſt vnderſtands nothing of the naturall life of man, and knowes not how farre it excels that ſenſitiue life by

by which it liues, and therefore desires not a better, because it knowes no better: so the naturall man knowes nothing of the excellencie of that spirituall life, which the Christian hath begun to liue here, and by which hee shall liue for euer hereafter; and therefore being delighted with his owne miserable life, hath not so much as a desire of a better.

The Censure.

By these rules it is euident that all are not Christians indeed, who now vsurpe the Christian name.

Chapter III.

Of his New Foode.

The Lords Command.

Iesus Christ is the true bread of life.

I Am the bread of life, hee that comes to mee ſhall not hunger, and hee that beleeues in me ſhall not thirſt, Ioh. 6. 35. *Labour not for the meate, which periſheth, but for that which endureth to eternall life, which the Sonne of man ſhall giue you*, Ioh. 6. 27. *Wherefore doe yee lay out your ſiluer, and not for bread: and your labour without being ſatisfied? Euery one that thirſts come ye to the waters, and yee that haue no ſiluer, come, buy, and eate: come, I ſay, buy*

The folly of worldlings who ſeeke life in other things neglecting Christ.

buy wine and milke without siluer, and without money. Hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnes: Encline your eares, and come to me, heare and your soule shall liue, and I will make an euerlasting couenant with you, euen the sure mercies of Dauid. Esa.55.1,2,3.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

O Lorde, [a] thou who of thine abundant mercie hast begotten me againe, [b] by the immortall seede of thy Word, in the bosome of [c] Ieruſalem thine owne ſpouſe, and my mother, [d] graunt that I may ſucke, and be ſatisfied with the breasts of her conſolation, [e] that ſo thy louing kindneſſe may come to me, O Lord, and thy ſaluation according to thy promiſe, [f] and mine heart may be comforted of thee my God in Chriſt; vnto whom be praiſe, and glory for euer.

[a] 1.Per.1.3.
[b] 1.Pet.1.23.
[c] Gal.4.26.
[d] Esa.66.11,13.
[e] Pſal.119.41.
[f] Coloſ.2.2.

ANOTHER.

O Thou [a] whom my ſoule loueth, ſhew me where thou feedeſt. [b] Many ſay, who will ſhewe vs any good: but, O Lord, lift vp the light of thy countenance vpon mee, ſo ſhalt thou giue mee

[a] Cant.1.6.
[b] Pſal.4.6,7.

more ioy of hart, then they haue when their wheat and their wine doe abound. [c] Bring me into thy wine-cellar, ſtay me with thy flagons, and comfort mee with thine apples. [d] I know O Lord, that he who drinks of the water which thou gineſt him, ſhall neuer thirſt any more, but it ſhall be in him a well of water ſpringing vp to euerlaſting life; [e] Lord giue me of that water, that I may not thirſt. [f] Thou art that bread which came downe from heauen, and giues life to the world, [g] Lord euermore giue me of this bread, [h] that I may bee ſtrengthened in the inward man: [i] Let thy tender mercies come downe vnto me, that I may liue to thee my God for euer in Chriſt Ieſus.

[c] Cant.2.4.5.
[d] Iohn.4.14.
[e] Iohn 4.15.
[f] Iohn.6.33.
[g] Iohn 6.34.
[h] Epheſ.3.16.
[i] Pſal.119.77.

THE CHRISTIANS Practice of this Commaund.

How the Chriſtian feedeth on Gods word.

HOw ſweet are thy commandements to my mouth? yea more then hony vnto my mouth, *Pſal.*119.103. The Law of thy mouth is better to me then thouſands of gold and ſiluer, *Pſal.*119.72. My delight ſhall be in thy commaundements, which I haue loued, *verſ.*47. In mine infancie, as a new borne babe I deſired the ſincere milke of the word, that I might grow thereby, 1. *Pet.*2. afterward comming to age, I

1 In his Infancie.
2 When hee comes to riper age.

delighted

delighted in stronger meat, *Heb.*5.14. Hauing by custome my wits exercised to discerne both good and euill, *ibid.* and I know that when I shall be a perfect man, hauing attained to the measure of the age of the fulnesse of Christ, *Eph.*4.13. the Lord will giue mee to eate of his hidden Manna, *Reuel.*2.17. he will satisfie mee with the fatnesse of his house, and giue me drink out of the riuers of his pleasures, *Psal.*36.8.

3 When he shall be a perfect man.

The Observations.

IN the Law of *Moses*, euery creeping thing that creepeth vpon earth, and goeth on the breast, was an abhomination, and it was not lawfull for Israel to eate thereof: this was to signifie, that no earthly thing can be a liuely food to nourish true Israelites to eternall life. The proper food of a Christian, is Iesus Christ offered and presented to vs in the Word and Sacraments, receiued of vs by faith, digested by prayer; for which cause the Word is called our food by S. *Peter*, like as prayer is called our food by *Nazianzen*: *quod corpori cibus, hoc animæ est oratio.* Looke what meat is to the body, that same is prayer to the soule.

1 No earthly thing can feed vs to eternall life.

2 Christ is the proper food of a christian, and how hee is offred and receiued.

Nazian. or at. 18 ad eiusstrepidantes.

Israel

3 The more we eat of this food, the greater appetite haue we to it.

Israel was fed with Manna in the Wildernesse, and they loathed it; it is not so with this bread, the more we eate of it, the more wee desire it: so farre is it from working in vs a loathing, that it wakeneth in vs a new appetite, the more we eate of it, the more we desire to be further refreshed by it.

4 How the word is meat, milke, and Manna.

To the Christian in his infancy the word is milke, in his age it is stronger meate, and when he shall bee perfected, it shall bee to him as hid Manna. Let vs not therefore thinke at the first to attaine to those sweete and secret consolations which are locked vp, and lie hid in the Word. Three dayes did the people waite vpon Christ, before hee fed them with miraculous bread; and many dayes must wee waite vpon Christ, before that hee feede vs with his mysticall Manna. But alas, wee are no lesse foolish then they, who knowing the place wherein a treasure is hid, giue ouer the seeking thereof, because the first day they did not finde it: except with hearing and reading, wee ioyne diligent meditation, prayer, and practise of Gods word, wee cannot attaine to the comforts contayned in it.

Comforts of the word cannot be attained at the first.

5 Cursed are Papists, who withdraw the food of Gods word from Gods people.

Salomon sayth, that the people will curse him who withdrawes the corne: but more iustly deserue they to bee cursed, who by a more sacrilegious tyrannie withdraw the bread of life from

from the people of God. As the enuious Philistims closed the Fountaines of water which *Isaac* had digged for his family; so the hatefull Papists stop from Gods people, the wholesome fountaines of liuely Waters, which God in his Word hath opened for their refreshment.

6 The Scripture is not so obscure in some places, that it is not plaine in others.

They pretend that the Scripture is obscure. But is it so obscure in some places, that it is not plaine in others? Or is it reason, that because strong meate is hurtfull to infants, therefore no milke shall bee giuen them? *Gregory* the great, compareth the Scripture vnto Water, which in some place is so shallow, that a Lambe may goe through; in other partes so deepe, that an Elephant may swimme in it. And to the same purpose, hee saith againe, that some part of the Scripture is like vnto Bread, which must first bee cut and broken before that conuenientlie wee can eate it: such is the Scripture which without help we cannot vnderstand. Other parts of it again, are like vnto drinke, that is more easily receiued.

Gregor. Moral. lib. 1.

Ibid.

7 How the word is both the seed of our birth, and food of our life.

And as the Word is the seed of our new birth; so is it the foode whereupon wee are nourished when wee are borne, that we may grow vp by it to euerlasting life.

8 How all creatures seeke the increase and perfection of

Euery creature by instinct of Nature seekes nourishment, and increase of life, where it got the beginning: the beasts of the fielde, such as

their life there, where they got the beginning, and that by instinct of Nature.

the tender silly Lambes, so soone as they are procreated, doe turne them toward the breast of their mother; seeking the encrease of life there, where they got the beginning. The fowles of the ayre, so soone as they are hatched and brought out of the shell, gather themselues vnder the wings of their Damme, seeking nourishment to their life there, where they got the beginning. The Planets of the earth, so soone as receiuing sappe from their mother, they begin to spring vpward, so soone doe they shoot their rootes downewards into her bosome, seeking continuance of life there, where they got the beginning. And the same is also to be seene in the Fishes of the sea.

9 The same also doth hold true in the Christian by instinct of grace.

Like as this by the instinct of Nature holdes true in the Creature, so is it also by instinct of Grace, true in the Christian: for so soone as hee is borne of the immortall seede of Gods word, hee turneth himselfe toward the same word, seeking the increase and perfection of his life there, where hee got the beginning. For it is most certaine, that to whomsoeuer the Word becomes a seede of Regeneration, to them also it becomes a spirituall food, after which they hunger and thirst, that they may be nourished thereby to eternall life.

As for them therefore who delight not in the Word of God, esteeming it a wearinesse to them

them to heare it; let them excuse it as they wil, the true cause is, that the Word was neuer vnto them the seede of their Regeneration. They are yet in the state of Nature, and most fearful is the recompence of their errour: for as they delight not in Gods VVord, so hath God declared, that he hath no pleasure nor delight in them.

10 They who delight not in the Word, declare that they were neuer begotten by it to a new life. Malac. 1. 10, 13

The Censure.

And by these rules it is euident, that all haue not the Christians disposition, who now vsurpe the Christian name.

Chapter IIII.

Of his New Growth.

The Lords Command.

Lively members of Christs mysticall body grow continually, till they come to perfection.

Follow truth in loue, and in all things growe vp in him who is the head, Christ Iesus, by whom all the bodie being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power which is in the measure of euery part) receiueth increase of the body vnto the edifying of it selfe in loue. Ephes. 4. 15, 16. *Cleanse ye therfore also your selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God.* 1. Cor. 7. 1.

The

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O Lorde, [a] who perfectest euery worke which thou beginnest, bring forward, I beseech thee, in me this worke of my Regeneration: [b] Stablish, O God, that which thou hast wrought in mee, that I may grow daily in grace, till I be perfected. [c] Alas, Lord, my corruption hath in such sort choaked the seede of thy Word, that it is scarce sprung vp to the blade, which after so long planting and watering, should haue brought out long ere now the ripe fruit of godlinesse: [d] where in regard of the time, I ought to haue beene a teacher of others, I am yet alas but a babe, [e] inexpert in the word of righteousnes. Lord saue me from that curse of the wicked, [f] that I should waxe worse and worse, let [g] me not end in the flesh, when I haue beguunne in the spirit: Punish not my former sinnes with a barren heart, that I should bee like that accursed earth, [h] which beares nothing but thornes and bryars; [i] these are the fruits of the flesh, which [k] grieues thy spirit: but as a liuely member of Christs body, quickned by his spirit, [l] grant I may encrease with the encreasings of God,

[a] Phil.1.6.
[b] Psal.62.
[c] Luc.8.
[d] Heb 5.12.
[e] Heb.5.13.
[f] 2 Tim.3.13.
[g] Gal.3.3.
[h] Heb.6.8.
[i] Gal.5.
[k] Ephes.4.30.
[l] Colos.2.19.

God, and be daily filled with the fruits of righteousnesse, which are to the praise and glory of thy Name, through Iesus Christ.

THE CHRISTIANS Practice of this Commaund.

The Christian growes in light and strength.

THE light of the righteous shines more and more vnto the perfect day, *Prouer.* 4. 18. and hee goes from strength to strength, till hee appeare before GOD in Sion, *Psal.* 84. 7. VVhen I was a childe, I spake as a childe, I vnderstood as a childe, and thought as a childe, 1. *Cor.* 13. 11. But as I grew in grace, and in the knowledge of our Lord Iesus, 2. *Pet.* 3. 18. I put childish things from mee, 1. *Cor.* 13. And now I giue all diligence to ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse, loue, 2. *Pet.* 1. 5. Thus beeing knit to the head by ioynts and bands, I encrease with the encreasings of God, *Coloss* 2. 19. fruitfull in all good workes, and encreasing in the knowledge of God, *Coloss.* 1. 10. till at length

It is a shame for professors to be alwayes children in vnderstanding.

length I become a perfect man in Christ Iesus. *Ephes.*4.13.

The Observations.

WHat the inclination of a childe is, cannot well bee knowne in his infancie: but with time as he growes, his disposition is more and more manifested; therefore do we first speake of the Christians growth, before wee come to speake of his manners.

1 The Christians growth, why entreated of in this place.

Growth in grace and godlinesse, is an inseperable consequent of spirituall life. *Eliah* feede by God, walked in the strength of that bread fortie dayes: but the Christian beeing nourished, as is said before, doth walke all his dayes in the strength thereof, making a daily progresse in godlinesse, till at last he become a perfect man.

2 Growth an inseparable consequent of life.

The blessing pronounced by the Lord vpon man in the first creation, was this; *Encrease and multiply*: and the blessing pronounced vpon man in the second creation, is this; *Growe in grace and knowledge*. The Christians beeing as trees of righteousnesse, and planting of the Lord, in whom hee will cause righteousnesse to growe for his owne glory; Seeing wee see that the first stands

3 Gods blessing both in the first and second creation, is neuer ineffectual Esa.61.3.11. He is not blessed of God, that growes not in godlinesse.

ſtands effectuall vnto this day, ſhall wee thinke that the ſecond can be vneffectuall? No indeed, he is not bleſſed of the Lord, who growes not in grace.

4 For growth is a grace promiſed vnder the Kingdome of Chriſt.

For it is promiſed vnder Chriſts Kingdome, *Eſa.* 55. 13. that the Firre ſhould grow in place of the Thorne, and the Myrrhe tree ſhould grow in place of the Nettle; that is, the ſeede of grace ſhould ſpring vp in that heart, wherein the roote of bitternetle had budded before. And except wee finde this change wrought in vs, wee cannot as yet ſay that wee are tranſlated into the Kingdome of Chriſt.

5 The growth of a Chriſtian compared to the growth of a childe vnto an old man.

The growth of a Chriſtian is expreſſed in holy Scripture by ſundry ſimilitudes: firſt, hee is compared to a childe, that growes till hee become a man. It is thought ſtrange to ſee a man of many yeares, who yet in ſtature, ſtrength, and wit, went neuer beyond the meaſure of a childe; ſuch a one is counted for a Monſter. And truely no better is the careleſſe Chriſtian, who after ſo many yeares profeſsion, growes not in grace nor knowledge, but ſtill remaines a childe in vnderſtanding.

6 Compared ſecondly to the progreſſe made by a traueller.

Secondly, hee is compared to a trauailer that bides not alway in one place, but euery day cuts off ſome peece of his way; which hee leaues behinde him, and drawes daily neerer and neeeer to the end propoſed to him, and at laſt comes

to

to it: so the Christian forgetting that which is behinde, endeuours himselfe to that which is before, following hard towards the marke, for the prize of the high calling of God in Christ Iesus. *Phil.* 3. 13.

7 The miserable seruitude of the wicked, in which they labour continually, without making either progresse or profit.

But the wicked, *ambulant in circuitu*, they still goe on in a compasse, walking round about in the circle of their sinnes, from one to another, and returning backe againe to the same, like the blinded horse, who labours and drawes about the Mill continually, but at euening is in the same place, wherein he was in the morning. So they being borne in sinne, goe about in sin, like blinded captiues of Sathan, hauing no other refreshment, but to exchange one sinne with another, and at last they die in their sinnes: for whom it had beene good that they had neuer beene borne.

8 The growth of a Christian compared thirdly to the growth of a tree.

Thirdly, his growth is compared to the growth of a tree, which being planted by the riuers of waters, hath aboundance of moisture and sappe, and bringeth out fruit continually, *Psal.* 1. especially to the Palme tree, which all seasons of the yeare is both flowrishing and fruitfull, as Naturalists write of it.

9 Compared fourthly to the growth of cornes in the fields.

Fourthly, it is expressed by the growth of Cornes in the fields, which as saith our Sauiour: *Marke* 4. first, spring vp to the blade: secondly, haue eares; and then bring out ripe

cornes, so doth the Christian by degrees growe to his perfection.

10 Compared firly to the rising of the Sun till the noon day.

And fiftly the Christians growth is expressed by the rising and ascending of the Sunne, which encreaseth and shineth more and more to the noone-tide of the day. For as for a declining time, or an euening, wherein his light should die out, the Christian by the grace of God shall neuer knowe it: for he that illuminateth him is that bright and excellent *Sunne of righteousnesse*, who is euer gloriously rising, and neuer declining nor going down.

11 And last to the light of the golden candlestick continually supplyed by Oyle. Zach. 4. 2

Last of all, hee is compared to a burning Lampe, *Luke*. 12. or to that golden candlestick whereunto through the seauen pipes of gold, Oyle is carried continually from the two Oliues that stand before the ruler of the world, *Zach*. 4. 2. whereof it comes to passe, that his light can neuer faile.

12 This is not to be vnderstood as if the Christian were not subiect to falles and diseases.

VVhich yet is not so to bee vnderstood as though the Christian were not subiect to his owne fainting, falling, and dwining diseases, for hee hath his owne Winter and Summer, falling and rising, decaying and renewing. But it is sure that by these same temporall falles and decayes his growth is the more aduanced, in as much as they worke in him a greater hatred of his sinnefull corruption, and a more earnest desire of Grace, by which he may stand. *Minime vero bonus*

bonus est, qui melior non vult fieri, but truely he is not good who hath not a feruent desire to be better. *Lam. epist. 91*

13 Yet it is not possible that the Christian can fall finally.

Yet is it not possible that he can vtterly decay, and finally fall away; and that because hee beares not the root, but the root beares him. Where other Parents beare their Children no longer then during the time of their Infancie, that is the Lords praise that hee beares his children to their old age, *Esay.* 46. 4. Whereof it comes to passe that they who are planted in the courts of the Lord, flourish euen in their old age, *Psal.* 92. 13. Wee will therefore reioyce in our God, for it is he who keepes our soules in life.

14 The growth in the shew of godlines made by the wicked what it is like.

But cursed are the wicked, who in stead of growing proceed from euill to worse: or if at any time they make a shew of godlinesse, it is like the grouth of Corne on the tops of houses; or like the seed springing out of stony ground, which hath an apparant grouth for the time, but euanishes quickly, because it hath no root.

Surely as the fall of the leafe is a token of Winter approaching: so the falling away of the wicked in this life, is a foretoken of that endlesse winter of fearefull wrath, which from God is to come vpon them.

15 Falling away of the wicked fore shewes a Winter of Wrath to com vpō them.

A double curse of God is vpon them: for in this life their present barrennesse is plagued with finall sterilitie: and their state full rightly

16 The barren hearts of the wicked are plagued in this life with finall sterilitie.

being shadowed in that Figge tree, which because it had no fruit to giue to our Sauiour when he required it, was cursed with this curse: *Neuer fruit any more growe vpon thee.* Oh that wicked men would consider this, that a barraine heart, which can bring forth no good fruit, is a fearefull curse of God; being like vnto that earth, which after labour beareth nothing but Thornes and Bryars, whose end is burning.

Heb. 6.

17 And in the life to come with endlesse and remedilesse scarsitie.

But the other is worse; for in the life to come a remedilesse scarsitie of all good things shall come vpon them: which like vnto those seauen yeares of famine in Egypt, eating vp the seauen yeares of plentie, shall deuoure all the apples of their former worme-eaten pleasures; all fat and excellent things shall then depart from them; the earth shall giue them none of her increase; the water shall not lend them out of her treasures so much as a drop to coole them: the light of the Sunne shall not comfort them; yea, the light of a candle shall not shine vnto them, because they despised the light of the Lord, and rendred no fruit vnto him in all the time of their life.

Reuel. 18. O most vnhappy condition!

Reuel. 18. 23

18 A warning to carnall Professors.

And now the great number of Professors, who stand like fruitlesse trees in the Lords Vineyard, who in stead of growing, decay, hauing lost their first zeale with the Church of Ephesus, looking backe to Sodome wth the wife of *Lot*;

Reuel. 2. 4 Gen. 19

longing

longing againe for the Onyons and flesh-pots of Egypt with the carnall Israelites; returning like dogges to their vomit, and so ending in the flesh where they made a shew of beginning in the spirit, euidently proues

Numb. 15

2. Pet. 2. 22
Gal. 3. 3

The Censure.

That all haue not the Christians disposition, who now vsurpe the Christian name.

CHAPTER V.

Of his New Apparell.

The Lords Command concerning it.

Mans miserable nakednesse by nature.

Thou art miserable, and naked by nature, *and knowest it not*: Reuelations 3.18. *I counsell thee, come and buy from mee white rayment, that thy filthy nakednesse doe not appeare.* verse 18. *If thou wilt hearken to my wisedome, and hide my commandements within thee,* Prou. 2. 1. *I will spread my skirts ouer thee, and couer thy nakednesse.* Ezek. 16. 8.

Put

Put yee therefore on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof: Rom. 13. 14. *But as the elect of God, holy, and beloued, put on tender mercy, kindnesse, humblenesse of minde, meekenesse and long suffering:* Col. 3. 12. *and aboue all things, put yee on Loue.* Col. 3. 14. *Finally, bee strong in the Lord, and put on the whole armour of God, that yee may bee able to stand against the assaults of the diuell.* Ephes. 6. 10. 11.

What garments make the Christian honourable in the eyes of God.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

O *Lord,* [a] *who giuest all health and grace to thy people,* [b] *take from me I beseech thee, the filthy garments of sinne, shame, & confusion,* [c] *wherwith I was conceiued and borne,* [d] *and clothe me with thy righteousnesse and saluation:* [e] *giue mee that marriage garment, whereby I may haue place at thy banquetting table,* [f] *and get inheritance among them, who are sanctified by faith in Christ Iesus.*

[a] Psal. 29
[b] Psal. 35. 26
[c] Psal. 51
[d] Psa. 132. 9. 16
[e] Mat. 22. 12
[f] Acts 20. 32

The

THE CHRISTIANS Practise of this Commaund.

How the Christian is first clothed with Christs imputed righteousnesse for Iustification. Secondly, how he is clothed with inherent righteousnesse for sanctification.

THE Lord hath taken from mee my filthy garments, and clothed mee with change of rayment: *Zach.* 3. 4. hee hath giuen me the Lord Iesus to be my righteousnesse: 1. *Cor.* 1. him haue I put on, and am baptised in him: *Gal.* 3. 27. I haue cast away the workes of darknesse, and walke honestly as in the day: *Rom.* 13. clothed with a garment (not party-coloured as *Iosephs* was, but compact) of many vertues; tender mercie, kindnesse, humblenesse of minde, meeknesse, and long suffering: *Col.* 3. 12. Iudgement is a crowne to my head, I haue put on Iustice, and it hath couered me: *Iob.* 29. 14 I haue also put on loue, 1. *Thes.* 5. 8. and haue decked the hid man of my heart with a meeke and quiet Spirit: 1. *Pet.* 3. 4. these are excellent ornaments which God hath giuen me. *Ezek.* 16. 7. Aboue them all, I haue put on the whole complete armour, *Ephes.* 6. euen the armour of light, *Rom.* 13. the armour of righteousnesse, 2. *Cor.* 6. 7. the armour of God, *Ephes.* 6. The hope of saluation

Thirdly, with the whole cõplete armour: the seuerall pieces wherof are reckoned vp.

ſaluation is my helmet, Righteouſneſſe is my breſt-plate, Verite my girdle Faith is my Bucklar, and my feet are ſhod with the preparation of the Gospell of peace. And the Lord hath put into mine hands the ſhield of ſaluation, *Pſal.* 18 35. the sword of the Spirit, which is the word of God. *Eph.* 6. and the ſling of Prayer. *Eph.* 6. Thus am I forced to walke armed continually becauſe of mine Aduerſarie: for my life on earth is a warre-fare, *Iob* 7.1. and as the good ſouldier of Ieſus Chriſt, 2. *Tim.* 2.3. I muſt fight againſt principalities, powers, and ſpirituall wickedneſſe. *Eph.* 6. And I am ſure that when the weeke of my warre-fare ſhall end, then ſhall appeare the day of my refreſhment, *Acts* 3.20. my euerlaſting Sabboth, and my marriage day with the Lambe: *Reuel.* 19.7. then ſhall I be throughly couered with white rayment: *Reuel.* 3.5. then ſhall this mortall put on immortalitie, and this corruptible incorruptibiltie. 1. *Cor.* 15. The Lord ſhall clothe me with broydred worke, a frontlet on my face, earings in mine eares, a chaine about my neck, and bracelets on my hands, and hee ſhall put a crowne vpon my head. *Ezek.* 16. Yea, the Lord himſelfe ſhall be vnto me a crowne of glory, and Diademe of beautie: *Eſay.* 62. thus will hee decke mee like a Bride attyred with Iewels, *Eſay.* 61, 10. and as a chaſte

Why the Chriſtian muſt alway walke in his armour.

Fourthly, how he ſhall be clothed with a glorious garment when his Sabboth coms.

spouse, to be presented to my immortall Husband the Lord Iesus. 2. Cor. 11.

The Observations.

1 The Christians foure suites of apparrell seuerally considered.

THE Christian yee see hath foure suites of Apparrell; three whereof hee puts on ordinarily in this life, the fourth is his holy dayes garment: for when the weeke of his warrefare is ended, and the Sabboth comes, which is the day of the consummation of his marriage with Christ, after which shall neuer come a night; then shall his Father cause his best robe to bee brought out, and shall couer him with it.

2 The garment of imputed righteousnesse defends him from Gods wrath.

His first garment is the garment of Christs righteousnesse: which on the part of God being imputed to him, that is, by the free gift of God, giuen to be his owne; and on his part, receiued by faith, and couered therewith, defends him against the stormy and consuming wrath of God.

By this righteousnesse of Christ is not vnderstood that holinesse of his diuine nature, which is

is incommunicable, neyther that righteousnes of his humane Nature consisting in a perfect obseruance of the Law Morall, which hee neuer transgressed in thought, word, nor deed, and by vertue whereof Christ the man was sufficiently able to inherit life by the condition of the couenant of workes: *Doe this and liue.*

3 By this righteousnesse is neither vnderstood the holines of his diuine nor humane nature.

But that righteousnesse which hee as our Mediator, by fulfilling that singular Law of a Redeemer, hath acquired and purchased, that hee might communicate it to his brethren, for their saluation, who had none of their owne by which they could be saued.

4 But that acquired righteousnes which hee purchased by suffering.

For this singular law of a Redeemer, which was neuer impoſed to man, nor Angell, but onely to Iesus Christ; required that he should loue God and his brethren in such sort, as to beare in his owne body the punishment of their sinnes, and satisfie the iustice of God to the vttermost for them, that so the praise both of Iustice and Mercy might be reserued vnto God.

5 Of the singular law of a Redeemer impoſed vpon Christ

If all *Adams* posteritie had perished in sin, where should haue beene the praise of Gods mercy? and if their sinne had not beene punished, where should haue beene the praise of his iustice? but the Lord Iesus hath vindicated the glory of both.

6 How the praise both of Gods mercy & iustice is preserued by Christ.

7 How Christ hath fulfilled that singular Law of a Redeemer, to purchase vs a righteousnesse by which wee might be saued.

For this law of a Redeemer, found out by the meruailous wisedome of God, as the Lord Iesus did willingly accept it, for the loue hee bare to the glory of his Father, and saluation of his bretheren; so hath hee perfectly fulfilled it. In his blessed body hee bare our sinnes on the cursed tree; the chastisement of our peace was laid vpon him, hee hath satisfied the Iustice of his Father, and so hath purchased a righteousnesse, not for himselfe, hee needed it not, but that as I said, hee might communicate it to his brethren.

8 This righteousnes is perfect, & couers all our filthy nakednesse.

And this garment of righteousnesse, is so perfect that it couers all our nakednesse from head to foot, both of the Soule and Body, for in both he suffered. His blessed head was crowned with thornes, that hee might satisfie for the proud imaginations of our braine: His hands and feete, which neuer offended, were pierced with Nayles, that hee might satisfie for the vnrighteous deedes wee haue done with our hands and feet, and so of the rest of his sufferings.

9 How by it wee are not only pardoned of euill, but also blessed with all good.

As *Iacob* couered with the garment of his elder brother got the blessing, so wee couered with the sweet smelling garment of our elder Brother the Lord Iesus, are acceptable to God, for in him the Father is well pleased.

The second garment which vnder this the Christian puts on, is the garment of sanctification,

cation, compact as wee said of many vertues, both these at one instant are giuen to the Christian, the one defends him from the wrath of God, the other sanctifieth and reformeth corrupted Nature.

10 Of the garment of inherent righteousnesse, wrought in vs by Christ.

Other garments may couer the nakednesse, and filthie sores of the bodie, but cannot cure them. This garment both couers and cures our filthy nakednes: it turnes our sicknes into health: our darknesse into light: for whosoeuer puts on the Lord Iesus for his righteousnesse to iustification, puts him on also for holinesse to sanctification; so full of Grace and Vertue is the Lord Iesus, that not onely by the merit of his sufferings doth hee pacifie the wrath of God towards all them in whom hee is, but also by his vertue sanctifieth them: by creating a new minde and a newe heart in them, hee maketh them new creatures.

11 For Christ as he couers our nakednesse, so hee cures our diseases.

The third is, a suite of complete armour, most necessarie for the Christian: for Sathan enuying this new happinesse of man, endeuours continually to defile, or rent in pieces our garment of holinesse: sometime hee assaults our Patience; sometime our Temperance, &c. so that it is not possible for the Christian to keepe vnviolated the seuerall pieces of his holy garment, vnlesse hee put on the whole complete armour of God.

12 This garment of holinesse cannot be kept without the whole complete armour.

13 Why this armour is called the armour of God.

The ſeuerall pieces of armour, requiſite to preſerue the ſeuerall graces of the Spirit, are ſet downe, *Epheſ.6.* called there the armour of God, both becauſe it is that God furniſheth vs with them, and alſo becauſe no other then theſe can ſerue vs in the ſpirituall warre-fare.

14 Wee muſt not fight with our enemies by ſuch armour as they vſe againſt vs.

For in the bodily war-fare, men commonly doe reſiſt their aduerſaries by ſuch weapons as their enemies doe impugne them withall: but in the ſpirituall, if wee fight againſt Sathan in his Inſtruments, with ſuch weapons as they vſe in fighting againſt vs, the aduerſarie ſhall eaſily ouercome vs.

15 As *Dauid* fought with *Goliah* with armour far vnlike to his:

And therefore as *Dauid* caſt from him the armour of *Saul*, and tooke him to weapons farre vnlike thoſe that *Goliah* brought againſt him: ſo muſt wee, when wee goe out in the name of God againſt that vncleane vncircumciſed Philiſtim, caſt from vs carnall weapons, and take vs to the armour of God, if wee would be ſure of victory.

16 So muſt wee ouercome euill in the wicked by good.

That is, wee muſt not render euill for euill, nor rebuke for rebuke; but if our enemies curſe vs, let vs bleſſe them: if they perſecute vs, let vs pray for them, that ſo wee may ouercome euill with good.

19 Of his garment in the life to come.

The laſt garment is his Sabboth dayes garment, which in this life is not put vpon him, but is kept in his Fathers Treaſure till his

his warre-fare be ended, then ſhall he be decked with all thoſe excellent ornaments, whereof we haue ſpoken.

The Cenſure.

But the want of theſe garments proueth that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.

CHAP.

Chapter VI.

Of his New Minde.

Many honorable ſtiles giuen by God to the Chriſtian.

THe Chriſtian being born againe, as we haue ſaid, is aduanced by the Lord with many honourable ſtiles in holy Scripture: for hee is called, *The Son of God*, 1.Ioh.3. *the heire of God*, Rom.8. *Chriſts brother*, Iohn 20. *Chriſts fellow-heyre*, Rom.8. *a ſpirituall man who diſcerneth all things*.1.Cor. 2. 15. *a new creature*.2.Cor.5. *a free-man*, Iohn.8. *a holy man*, 2.Cor.6. *a Citizen with the Saints and Burgeſs of heauenly Ieruſalem*, Epheſ.2. 19. *the Lords domeſtique or houſhold man*, Eph.2. *the Lords annoynted*, 1.Iohn 3. *a branch of a wilde*

wilde Oline, contrary to nature, ingraffed into the right Oline, Rom. 11.14. *an Israelite in whom there is no guile,* Ioh. 1. *one of the congregation of the first borne,* Heb. 12.23. *one of Gods peculiar people,* 1.Pet.2.9. *a member of Christ,* 1.Cor. 6. *the Temple of the holy Ghost,* 1. Cor. 6. *a royall Priest,* 1.Pet.2.9. *the elect man of God,* Col.3.12. *a vessell of mercy,* Rom 9. *a childe of the marriage chamber,* Mat.9. *an excellent one,* Psal. 16.3.

THE CHRISTIANS PRAYER *for Grace to answere* these Names.

O *Lorde,* [a] *who promised that thy Children should be called with a new Name, which the mouth of the Lord should name,* [b] *and according thereto hast put thy name vpon thy children;* [c] *confirm, I beseech thee, all this great goodnes which thou hast spoken to thy seruant: let it please thee to blesse mee, and I shall be blessed;* [d] *teach me to chuse that which pleaseth thee, and to take hold of thy couenant,* [e] *that thy Name may be sanctified in me,* [f] *and I may walke worthy of my heauenly vocation:* [g] *so shalt thou fully performe to me thy promise, and giue me that euerlasting name, which shall*

[a] Esay 62.2.
[b] Numb.6.27.
[c] 1.Chr. 17.23
[d] Esay 56.4.
[e] Esay 29.23.
[f] Ephes.4.1.
[g] Esay.56.5.

neuer be put out, and thy name ſhall bee ſtable and magnified for euer, praiſe, and honour, and glory without end appertayning to thee.

The Obſervations.

1 The dignity of a Chriſtian, far aboue the dignity of *Adam*, appeareth in his new names.

THe firſt man being bleſſed of God, in the day wherin he was created had his name called *Adam*, to remember him that he was taken from the duſt: but now higher ſtiles and names are giuen by God to the Chriſtian, to declare that high honour and dignity whereunto by Chriſt hee is aduanced in his new Creation.

2. For God giues no vaine ſtiles, but with the name he giues the matter anſwerable to it.

For albeit it bee cuſtomable among men to vſurpe ſtiles which do farre ſurmount their eſtate; for heere he that is a veſſell of diſhonour oftentimes is named honourable, and many ſlaues of Sathan goe vnder the name of great Lords: Yet is it not ſo with God; for to whomſoeuer he giues a name, to them alſo he giues the thing ſignified by that name.

In the eyes of worldlings a Chriſtian is deſpiſed and accounted but the off-ſcowring of the earth:

earth: the cause of this contempt is their ignorance; they see the earthen vessell, but know not the treasure which is within it, or else for loue of the treasure they would embrace the vessell.

3 A Christian is despised of worldlings, and why.

But against the contempt of men, we haue to set that honourable estimation which God hath of a Christian: for the high and honourable stiles which God giues him, testifie, that in the Lords account the Christian is an high and honourable person.

4 But he is honorable in Gods estimation.

Againe, the manifold names which are giuen him, declare, that it is not one grace onely, but manifold graces of God, which must concurre to make vp a Christian: and this doth teach vs, that it is not so easie a thing to be a Christian, as commonly is supposed.

5 Many graces must concurre to make a Christian.

Last of all, the honourable stiles giuen the Christian, admonish him to walke worthy of his calling, that he may answere the names which God hath giuen him: since he is the free-man of God, the brother and the member of Christ; why shall hee abase himselfe to the seruitude of Sathan and sinne?

6 The Christian by his names is admonished of his duety.

The Censure.

But now the contrary conuersation of many, proues, that all haue not the Christians disposition, who now vsurpe the Christian name.

THE SECOND PART:

VVHEREIN IS DESCRIBED THE DISPOSITION OF *HIS* INVVARD MAN.

CHAPTER I.

Of his Inward Man.

The Lords Command.

With what care a Christian should keepe his heart.

MAN looketh to the outward appearance, 1. Sam. 16.7. *but I am the Lord who searcheth the heart and the reynes:* Ier. 11.20. *therefore my Son keep thine heart with all diligence*, Prouer. 4.23. *waſh it from thy wickedneſſe*, Ierem. 4. *and giue it vnto mee*, Prouer. 23.26. *Let*

Let the hid man of the heart be vncorrupt, 1. Pet. 3.4. *and keepe thy ſelfe in thy ſpirit*, Malach. 2.15. *Caſt off concerning the conuerſation in time paſt, the old man, which is corrupted & put on the new, which after God is created in righteouſneſſe, and true holineſſe*. Epheſ. 4.22.

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O *Lord my God,* [a] *I knowe that thou tryeſt the heart, and haſt pleaſure in righteouſneſs, and that the* [b] *man is bleſſed in whoſe heart are thy wayes;* [c] *therefore, O Lord, take away from mee the ſtony heart, and giue mee a heart of fleſh, put a new ſpirit into my bowels:* [d] *let neuer mine heart be diuided from thee, O God,* [e] *but let it bee vpright in thy ſtatutes,* [f] *and faithfull before thee:* [g] *knit it to thee, that I may feare thy Name,* [h] *ſo ſhall I neuer be aſhamed.*

[a] 1. Chron. 29.
[b] Pſal. 84.5.
[c] Ezech. 11.19.
[d] Hoſ. 10.2.
[e] Pſal. 119.80.
[f] Nehem. 9.8.
[g] Pſal. 86.11.
[h] Pſal. 119.80.

Another.

[a] Heb. 13. 20.

O Lord my God, [a] who brought againe from the dead our Lord Iesus, the great Sheepherd of the sheep, throgh the blood of the euerlasting couenant; worke in me, I beseech thee, that which is pleasant in thy sight, [b] and grant according to the riches of thy grace, that I may be strengthned by the spirit in the inward man, that Christ may dwell in mine heart by faith, [c] and so my whole Spirit, Soule, and Body may be kept blamelesse to the comming of the Lord Iesus: to whom be praise and glory for euer.

[b] Ephes. 3. 16.

[c] 1. Thes. 5. 23.

THE CHRISTIANS Practice of this Commaund.

How the Christian answers the commandements of God.

I Haue prepared mine heart to seeke the Lawe of the Lorde, and to doe it, *Ezra* 7. 10. I will not regard wickednesse in mine heart: *Psal.*

Psal. 66. 18. for I haue set the Lorde as a seale on my heart, and signet on my arme. *Cant.* 8.6. My heart abhorres all labour that is wrought vnder the Sunne, *Eccles.* 2. 20. only I delight in the Lawe of God as concerning the inward Man, *Rom.* 7. When the Lord saith to me, seeke yee my face; my heart answereth, O Lord, I will seeke thy face, *Psal.* 27. My heart is purified in obeying the truth, 1. *Pet.* 1. 22. and it shall cleaue to the Lord without separation, 1. *Cor.* 7. 35.

The Obseruations.

THe Christian soiourning in the body, consisteth of an outward Man, and an inward; eyther of them hauing their owne kinde of life, senses, actions and operations, of so contrary qualities, that (as saith the Apostle) when the one is decaying, the other is renuing. By the one he walkes among men, and hath his conuersation honest in the world; by the other hee walkes with God as *Henoch* did, and hath his conuersation in heauen.

1 How in the Christian man there are two men.

In all his outward behauiour hee sheweth him-

himselfe an example of godlinesse: so that euen in his countenance, gesture and language he carries a print of godlinesse, as the high Priest had grauen on his fore-head, *Holines to the Lord:* but his chiefe care is to deck the hid man of the heart, which before God is a thing much set by.

2 The Christian is holy both without and within.

But in this age many carry the name of Christians, who neuer knew what this inward Man is, and farre lesse haue felt the power of his spirituall life; they are not the holy Temples of God, which should bee more beautifull within then without, as was Ierusalems Temple; but are painted Sepulchers, pleasant without, full of rottennesse within, hauing the faces of men, and the hearts of beasts.

3 Carnall Christians compared to painted Sepulchers.

If the Lord Iesus, whose eyes are like fire, and who with one looke can see them both within, and without, come to iudge them; hee will not giue sentence of them as hee did of *Nathaniel*, *Behold an Israelite in whom there is no guile*; but will charge them with that which *Simon Peter* said to *Simon Magus*, *I see that thou art in the gall of bitternesse and band of iniquity, and that thy heart is not right in the sight of God.*

4 They are not like *Nathaniel*, but like *Simon Magus*. Ioh. 1.47.

Acts 8.

The Censure.

And hereby also it may be known, that all haue not the Christians disposition, who now vsurpe the Christian name.

CHAP.

Chapter II.

Of his New Minde.

The Lords Command.

THE light of the body is the eye, if thine eye be single, the whole body shall be light: but if thine eye be wicked, then all the body shall be darke: wherefore if the light that is in thee be darkenesse, how great is the darkenesse? Math. 6. 22. Take heed then that the light which is in you be not darkenesse: Luke. 11. 35. for yee are the children of light, therefore sleepe not as others doe, but watch, and

Three singular ornaments of the minde of the new Man.

1 The first is light.

and be ſober, 1. Theſ. 5. 6. *not as vnwiſe, but vnderſtanding what the good will of the Lord is.* Ephe. 5. 17. *Not as other Gentiles, who walke ſtill on in the vanitie of their minde, hauing their cogitation darkned, and being ſtrangers from the life of God, through the ignorance that is in them:* Ephe. 4. 17. *but bee yee changed by the renning of your minde, that yee may proue what is the good and acceptable will of God*, Rom. 12. *wiſe in that which is good, ſimple as concerning euill.* Rom. 16. 19.

2 The ſecond is humbleneſſe.

But be not wiſe in your ſelues, neyther high minded. Rom. 12. 16. *If any man thinke that hee knowes any thing, the ſame knowes nothing as he ought*, 1. Cor. 8. 2. *An high mind goes before a fall:* Prou. 29. 23. *Neyther will the Lord regard any that are wiſe in their owne conceit*, Iob 37. 24. *but pronounceth a woe againſt them.* Eſay. 5. 21. *Let therefore the ſame minde be in you which was in Ieſus Chriſt, who being in the forme of God, thought it no robberie to be equall with God, but made himſelfe of no reputation, and was found in ſhape, as a ſeruant.* Philip. 2. *Deck yee alſo your ſelues in lowlineſſe of minde*, 1. Pet. 5. 5. *that yee may walke worthy of the calling whereunto yee are called, with all humbleneſſe of minde.* Ephe. 4.

3 The third is holineſſe.

Furthermore, thinke of thoſe things which are of good report, and which are true, honeſt, pure,

pure, pertaining to loue. Philip. 4. 8. *Let there not be in your heart a wicked thought:* Deut. 15. 9, *for many minde earthly things, whose God is their belly, and whose glory is their shame.* Philip. 3. 19. *But vnto him who doth thinke on good things, shall be mercy and truth.* Prou. 14. 22.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

O Lord, [a] *I am a man void of Counsell, neyther is there any vnderstanding in me, I am* [b] *not sufficient of my selfe, so much as to thinke a good thought, but my sufficiency is of thee:* [c] *for thou Lord dost giue wisdome, and out of thy mouth comes knowledge and vnderstanding: thou* [d] *art hee who putteſt wisdome into the reynes, and* [e] *giueſt vnderstanding to them, who haue erred in spirit: I therefore pray thee,* [f] *O Lord, if I haue found fauour in thy sight, shew me thy way, that I may know thee:* [g] *thy hands haue made me, and fashioned me, Lord giue me vnderstanding, that I may learne thy commandements:* [h] *lighten my darkneſſe,* [i] *that being filled with the*

[a] Deut. 32.
[b] 2. Cor. 3. 5.
[c] Prou. 26.
[d] Iob. 38. 36.
[e] Eſay. 29. 24.
[f] Exod. 33. 13.
[g] Pſal. 119.
[h] Pſal. 18. 28.
[i] Coloſ. 1. 9.

the knowledge of thy will, [k] *I may walke in thy light,* [l] *studying alwayes to doe that which is good and pleasant in thy sight, through Iesus Christ.*

[k] Esa.2.5.
[l] Heb.13.

ANOTHER.

O *Lord* [a] *who didst command light to shine out of darknesse, make it I beseech thee, to shine in mine heart, to give me the light of the knowledge of thee my God, in the face of Iesus Christ:* [b] *take away* (good Lord) *the vaile, wherewith my mind is covered, that I may behold as in a mirrour thy glory with open face, and may be changed into the same Image by thy spirit:* [c] *let me not be of the number of those infidels, whom the God of this world hath blinded, that the light of the glorious Gospell of Christ, who is the Image of God, should not shine vnto them:* [d] *but make me to abound more and more in knowledge, and in all iudgement,* [e] *that I may discerne betweene good and euill,* [f] *and betweene things which differ one from another, and may be kept pure and without offence, till the day of Christ, filled with the fruits of righteousnes which are by Iesus, vnto the praise and glory of God. Amen.*

[a] 2.Cor.4.6.
[b] 2.Cor.3.13.
[c] 2.Cor.4.4.
[d] Phil.1.9.
[e] 1.King.3.
[f] Phil.1.

The

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

ONce I was darknes, but now I am light in the Lord: *Eph.*5.8. I walked in darknesse, and dwelt in the land of the shadow of death, but now the light hath shined vpon me, and I haue seene light. *Esay.*9 2. and God hath giuen mee a minde to know him who is true: 1. *Iohn.*5.20. for his word is my wisdome and vnderstanding, *Deut.*4.6. and his commandements haue made me wiser then mine enemies, for they are euer with me; yea, I haue had more vnderstanding then all my teachers, for thy testimonies are my meditation. *Psal.*119.99. I will not (any more) lift vp my minde vnto vanitie, but I will thinke vpon God in the light, *Psal,*63.6. and I will meditate in the Law of the Lord continually, *Psal.* 119.97. and of the beauty of his glorious Maiestie, and his wonderfull acts. *Psal.*145.5. And I will alwaies giue thanks to him who hath made me meet to be partaker of the inheritance of his Saints in light, who hath deliuered me from the power of darknesse, and hath translated me into the kingdome of his deare Sonne: to whome be praise and glory for euer. *Amen. Col.*1,13.

What a change is made in the minde by regeneration.

The Observations.

1 In the newe creation God begins at the light.

As in the first creation, God began at the light: so in the second, he begins at the illumination of the mind; and the mind changed and renued by the Lord, worketh a change also of the will, and affections.

2 The minde of man by nature is, first, darke; secõdly, proud; thirdly, prophane.

Naturally the minde of man is darke, proud, and prophane; the ignorance that is in it being both a punishment of mans first sinne, a sinne it selfe, and the cause of all other sinne.

3 Some knowledge left in the minde of apostate man to make him inexcusable.

For man aspiring to an higher knowledge then God vouchsafed vpon him, lost the knowledge wherewith God endued him by creation, except some generall notices of good and euill, which like sparkles of fire couered with the ashes of mans corrupt nature, are left in him to make him inexcusable.

4 Man by his first fall is become a companion of beasts.

By his first creation he was made a companion of Angels, but falling from that honour hee became a companion of beasts: and hath so far degenerated from that which God made him, that hee hath assumed the very properties of

of beasts, wherefore also God giues vnto him the name of a beast: *Quidenim, an non tibi videtur ipsis bestiis bestialior ratione vigens & ratione non viuens?*

Bern in Cant. Serm. 53.

And now seeing restitution is proclamed in Christ, how carefully should hee take heede to himselfe, that hee despise not grace which is offered: by his first fall hee fell from light to darkenesse, his second fall shall cast him into vtter darkenesse: the transgression of the couenant of workes, made him a companion of beasts, but the contempt of the couenant of grace, shall make him a companion of damned Diuels.

5 If now he fal by despising grace he shall goe to a worse estate.

And as this ignorance is a punishment of mans first sinne, so is it also a sinne, as is euident out of 2. *Thes.* 5. 1. *The Lord shall appeare in flaming fire to render vengance vnto all them that know not God.*

6 Ignorance is, 1. A Sinne. 2. A Punishment of sinne.

Thirdly, it is a cause of other sinnes, as we are taught by the Apostle *Eph.* 4 that the Gentiles were strangers from the life of God, through the ignorance that is in them. As *Balaam* went on blindlings in an euill course, because he saw not the Angell standing with a naked sword against him: so the wicked walke boldly in their sins, because they know not the danger thereof.

7 3 A Cause of of sinne.

A body destitute of eyes, cannot discerne the day from the night, a friend from a foe, nor

8 A cause also of a most fearefull damnation. Math 15.14.

nor the pit from the plaine; no more can a darkned minde discerne the manifold snares of Sathan; but as our Sauiour saith, *where the blinde leades the blinde, both of them must fall at length into the ditch*: so where a blinded minde is the directer of a corrupted will, what can the end be but fearefull damnation? and yet no better is mans miserable estate by Nature.

9 Light created in the minde by degrees. Math. 9.29.

But this naturall ignorance is remoued in the regeneration, and a holy light created in the minde of man, which the Lord workes by degrees, as hee opened the eyes of that blind man by degrees.

10 Euery knowledge doth not sanctifie.

And this light as it increaseth in the minde hath alwaies following it holinesse and humilitie; not that euery knowledge doth sanctifie and humble him that hath it: for albeit the Lord illuminateth euery one that comes into the world, yet doth hee not sanctifie euery one; yea, there is knowledge in many which doth not humble but puffe vp; not conuert, but conuince.

11 Gentiles & carnall Christians shut vp the light in the prison of their vnrighteousnesse.

The Gentiles were endued with great knowledge of God the Creator, by the light of Nature, but they with-held it in vnrighteousnesse, to their iuster condemnation: the bastard Christians of our time, are endued also with the knowledge of God the Redeemer, by the light of the word, but it is likewise shut vp in the prison of their inordinate affections.

For

For eyther in their actions they neuer seeke counsell at the light, which God hath put in their mindes; or else if at any time the light that is in them warne them of the good which they should doe, and reproue them for the euill that they haue done, it is oppressed and borne downe by the tyrannie of their sinfull affections.

12 For eyther they seeke not the counsell of light, or else they do against it.

But this liuely knowledge created in our minds by God in the Regeneration, doth worke in vs both humility and holinesse: for first, it banisheth out of our minde that threefold naturall pride which is in it, to wit, blinde pride, foolish pride, and vaine pride.

13 Liuely knowledge workes humility, and banisheth a three-fold pride.

Blinde pride, is when *decepta & deceptrix cogitatio*, the deceiuing and deceiued cogitation of mans mind, makes him to think he is farre better then indeed he is; and this may be seene in many, who are proud without any cause at all.

14 Blinde Pride.

Foolish pride, is when a man is puft vp with that which he hath, as if it were his owne; this is, as if the Axe should take to it selfe the praise of hewing, or the Pen should vsurp the praise of writing, or the Wall should waxe proude, because the Sunne shines vpon it: so is it with the man who waxeth proude because God hath looked vpon him, and doth any notable worke by him.

15 Foolish Pride.

Vaine Pride, is when a man is puft vp with that which hee hath indeede, but it is without him, like *Nebuchadnezzar* glorying in his gol-

16 Vaine Pride.

den Image, and worldlings proud of their gorgious apparrell: surely it is the pitifull folly of a base minde, for a man to thinke that any thing can make him great, which is lesse then himselfe: but it is the recompence of mans errour, that because he lost the glory which God gaue him, he vainely seekes his glory in things which cannot profite him.

17 Pride both a dangerous and deceitfull euill. *Aug de Ciuit. Dei lib.14.c.13.*

Pride is a dangerous euill, and most deceitfull: *Nouerca virtutum, mater vitiorum*, the mother of all vices, the step-mother of vertues; it can neuer attaine to that whereat it would be: *Quid aliud superbia, quam propriæ excellentiæ appetitus?* but a proude man can neuer be high nor excellent: for seeing the Angels by pride fell from heauen to hell, is it not folly to thinke that man by pride can rise from the dung-hill to glory?

18 Humility taught vs by the example of our Sauiour. Phil.2.5.

But our Sauiour by his example hath taught vs, that an humble minde is the way to an high and glorious estate; therefore it is recommended to vs in that pretext, *Let the same minde be in you that was in Christ, who being equal with God, made himselfe of no reputation, and was found in shape like a seruant.* As *Rebecca* leaped downe from her Camell, when she saw her husband *Isaac* walking on his feet; so the Christian casts from him the proude conceits of an high minde, when hee considereth the humility of his Lord Iesus Christ.

Neyther peace nor grace can be in that soule, in

in which is not Humility: Peace cannot bee to him, because he seeketh his owne glory, and not the glory of God; therefore doth the Lorde alwayes resist him: yea, at peace with himselfe can he not be, but as a tree on the top of a mountain, which is tossed with euery winde; so is a proude man perturbed with euery accident that falls out contrary to his humour: but humility is the resting bedde of the soule; *Learn of me* (saith Christ) *that I am lowly and meeke, and ye shall finde rest to your soules.* And as for grace, it can no more bide to lodge in a proud heart, then raine can abide on the tops of mountaines. The Church of Christ is called *Lilium conuallium*, a Lilly of the vallies: for with the humble and lowe in spirit his grace remaines; but the curse of the mountaines of Gilboe, whereon Israels glory was obscured, belongs properly to the proude and high heart, wherein the glory of God is defaced: let neuer the raine nor deaw (of Gods grace) fall vpon it.

19 No peace can be to a proud heart.

20 No grace can lodge in a proud heart.

2. Sam. 1. 21.

Humilitie is not onely a grace, but a conseruer of all the rest of the graces of the spirit; therefore haue the Saints of God specially regarded it, to practise it. *I am but dust and ashes*, said *Abraham*: *I am not worthy of the least of thy mercies*, said *Iacob*: *who am I*, said *Dauid*: *I am not worthy to loose the shooes of my Lord*, said *the Baptist*: *I am not worthy to be called thy sonne*, said the Prodigall childe: *I am not worthy thou shouldest come vnder*

21 Examples of humility in the godly.

my roofe, said the Centurion: *Goe from me, for I am a sinfull man*, said S^t. *Peter: I am not worthy to be called an Apostle; yea, I am the least of al Saints, and the chiefe of all sinners*, said S^t. *Paul*.

22 How the seruants of God are great by humility.

These were little in their owne eyes, and yet none of the children of men greater in Gods eies then they: for he accounted *Abraham* the father of the faithfull; *Iacob* his seruant; *Dauid* a man after his owne heart; the Baptist the greatest Prophet; the Centurion a man of greater faith then any in Israel; the Prodigall is clothed with the best robe; *Peter*, blessed of the Lord; and *Paul* a chosen vessell.

23 The greatnesse of Pride is but like a swelling. *August. 63.*

Where on the contrary, the proud are an abhomination to the Lord; great in their owne eyes, contemptible in his eyes: their greatnesse is but swelling, and not solidity; *Superbia non magnitudo est, sed tumor*, or like vessels puft and blowne vp with winde, which seeme large without, but are empty within: so are the minds of the wicked good for nothing but to be nests and habitations of Sathan.

24 No obedience to God till pride be slaine.

I haue spoken the more of this euill, because Pride is the first-born childe of Infidelity, the first poyson that Sathan poured into our nature. As the Egyptians would not let Israel goe, till their first borne were slaine; so will not our sinfull affections giue subiection to God, till the first borne among them, naturall Pride, be slaine in vs.

And

And with humility there is alway wrought holinesse: for these three, light, humblenesse, and holinesse are the speciall ornaments of the minde of the new man. As a new sight of God made *Esay* lament his sinfull corruption, and made *Iob* to abhorre himselfe; so new light arising in the Christians minde, workes in him a new disposition, as God willing, we shall see in the Treatises following.

25 Liuely knowledge with humility, doth worke holines.

The Censure.

But now the pride and prophaneneſſe of life, flowing from the ignorance of God, which is euident in many, proues, that all haue not the Christians disposition, who now vsurpe the Christian name.

Chapter III.

Of his New Will.

The Lords Command.

If we renounce not our owne will, we cannot be the seruants of God.

From henceforth as long as yee remaine in the flesh, walke not after the lusts of men, but after the will of God, 1. Pet. 4. 2. *for the lusts of the flesh fight against the Soule,* 1. Pet. 2. *therefore proue ye what is the good & acceptable will of God,* Rom. 12. *And honour me not by doing your owne will,* Esa. 58. 13. *going a whoring after your owne abhominations,* Num. 15 39. *for vnto them who do so, I will lay their way vpon their owne head;* Ezech. 11. 21.

The

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O Lord, [a] *I know that thou tryest the heart, and hast pleasure in righteousnesse, and that thou* [b] *art hee who dost worke in thy children both the will and the deede:* [c] *teach mee therefore, O Lord, to doe thy will, for thou art my God:* [d] *let me not be giuen ouer to the lust of mine aduersary,* [e] *nor to mine owne hearts desire,* [f] *that iniquity should haue dominion ouer me,* [g] *but make me perfect to euery manner of good worke, to doe thy will; working in me that which is pleasant in thy sight, through Iesus Christ.*

[a] 1.Chron.29.
[b] Phil.2.13.
[c] Psal.143.10.
[d] Psal.27.
[e] Rom.1.
[f] Psal.119.103.
[g] Heb.13.21.

THE CHRISTIANS Practise of this Commaund.

I Had my conuersation in times past, among the Children of disobedience, fulfilling the will

The perfection of a Christian in this life is in a willing of good, rather then doing of it.

will of my flesh: but now the Lord who is rich in mercy, through his great loue, wherwith he loued me, hath sanctified me to doe his will; so that now I haue begun both to will and to doe, 2. *Cor.* 8. lamenting that I cannot doe the good which I fain would, *Rom.* 7. for in all things I desire to do thy will, O my God, *Psal.* 40. 8.

The Observations.

1 The onely question betweene God & man, is, whose will should be done.

THere is no question betweene God and man but this one, whose will should bee done, whether Gods will or ours: for all our transgressions proceede from this, that against all reason wee preferre our will before the most holy will of the Lord our God.

2 Mans will by nature how far disordered.

For naturally the will of man is neyther rightly affected toward his owne minde, nor yet toward the Lord his God. The will should be directed and gouerned by the minde: but as if the Cart should drawe the Horse; such disorder is there when the will enthralles the light of the minde to her peruerse and inordinate desires.

The

The will of man vnregenerate exerciseth a perpetuall enimitie against God: for first it refuses subiection to God, albeit many manner of wayes it be obliged to giue it. And next, as if that were too little, it vsurpes a dominion, and commandement ouer all the creatures of God.

3 It is not subiect to God & yet vsurpes dominion ouer his creatures.

An intollerable rebellion, that the will of man refusing subiection to God, who is his superior, should require subiection to himselfe of all the Creatures of God: He will haue the Sunne and Moone to serue him with their light: Hee will haue the clouds of the Aire to serue him with their raine, hee will haue the earth to serue him with her fruits; and yet with his will, he will not giue seruice to God who made both him and them.

4 An intollerable rebellion to seeke seruice from Gods creatures, and giue none to himselfe.

Yea, let be his vsurpation ouer vnreasonable creatures, the man vnregenerate doth also what he can to draw the will of all other men in subiection vnto his: the adulterer craues that same filthy will in another that is in himself; the murtherer craues the same cruell will in another, that is in himselfe, and so become guilty both of their owne and other mens damnation so far as they can get them to serue their will.

5 The will of man would haue the wils of all men subiect vnto it.

It proceedeth yet further to an insurrection against the creator himselfe: and albeit no malice of man can impaire his eternall Maiestie, yet mans cursed and corrupted will doth what

6 It riseth also into a plaine opposition to the creator himselfe.

it can to make him not to be: for either the vnregenerate man wisheth that God knew not his sinne, or else if hee knew it, had no power to punish it, or else were iniust to ouersee it: *execranda plane & crudelis malitia, qua dei potentiam, sapientiam, iustitiam perire desiderat.*

Bern. de resur. Serm. 3.

7 For this cause God is an enimie to mans will, for in al his plagues he crosseth the will.

Therefore also is it, that the Lord is an enemie to mans selfe-will: for in all his present plagues which he layes vpon man, his strokes are especially vpon his corrupted will, compelling him to suffer that euill of punishment which is sore against his will. And in Hell the will shall be punished with stripes proportionall to her innumerable sinfull desires. A iust recompence of mans rebellion, who intends his will against God, that God should also intend and prepare his plagues against him, laying that wrath vpon man which hee is no way willing to beare: *Cesset itaque voluntas propria, & infernus non erit.*

8 Thus in resisting God man receiues the worst.

But albeit these two, the holy will of God, and corrupted will of man fight together, yet the losse and hurt euer befalles to man, neuer to the Lord: for man doth no other thing but rash his heele against the pricke, which as our Lord said to *Saul* is very hard: *durũ calcitranti, non stimulo Vaitaq; oppositis voluntatibus solam sua auersionis referentibus pœnam:* Woe therefore to all wils contrary to Gods will, who reape no

Bern. de consid. lib. 5.

no other fruit, but the punishment of their auersion from God.

9 For he willeth that which shall neuer be, but be the contrary.

For what more miserable estate then this, *Semper velle quod nunquam erit, & semper nolle quod nunquam non erit: in aternum non obtinebit quod vult, & in aternum sustinebit quod non vult*: euer to will that which neuer shall be, and alwaies not to will that which alwayes shall be? for the wicked shall neuer obtaine that which hee would haue, and hee shall for euer sustaine that which hee would not: this is the vnhappy condition of him that liues after his corrupted will.

10 Mans wil iustly at variance with it selfe.

But beside all this, mans will is now at variance with it selfe. If hee had kept true light in his minde, hee should neuer haue had but one will; and all his affections, with one harmonie had been carryed to that which his will had willed: but now it is strange to see how within himselfe, his will is rent asunder; that what one way hee willeth, another way he willeth not, as is euident in the example of any proud couetous worldling, who as hee is a proud man hath a will, which as a couetous man hee will not.

11 A three-fold disorder of the will of man.

So that in these three now by nature is mans will exercised: first, in the dishonouring of God: secondly, in the disquieting of himselfe: thirdly, in the abusing of the creature,

which corruption of will, man by transgression brought vpon him selfe: *libero arbitrio male vtens homo, & se perdidit, & illud*: Againe *voluntas cum esset libera seruum se fecit peccati.*

Aug. enchirid. cap. 30. Bern. in Cant. Serm. 81.

12 In mans nature no free-will to good.

Aug cont. Pelag. lib. 2. c. 43. & 53

Concil. Arausiacanum. can. 7. an. 445.

Can. 13.

So that now it is, as saith *Augustine*, a wonderfull great blindnesse not to see the inabilitie of our naturall will to any good; *vulnerata, sauciata, vexata, perdita est: vera confessione, non falsa defensione opus habet.* Hee that saith that Man, *per Naturæ vigorem*, may thinke, or make choise of any good pertayning to eternall life, hee is deceiued with the spirit of Heresie: *Quod amissum est, nisi à quo potuit dari, non potest reddi. Vnde ipsa Veritas dicit; Si vos Filius liberauerit, tunc vere liberi eritis.*

13 The naturall man hath a minde that cannot vnderstand, a will that cannot be subiect to god til it bee regenerate.

But most clearely doth the Apostle decide this controuersie, by declaring our naturall inabilitie to any good, when hee saith, the naturall man hath such a minde as cannot vnderstand the things of God; and such a will as is not subiect to the Law of God, nor yet can be, to wit, so long as it abideth a naturall will, not renued by the grace of Regeneration.

14 Necessitie of sinne lying on the will, excuseth it not, and why.

And hereunto these words of *Bernard* may serue for a cleare commentarie: *Nescio quo prauo & miro modo, ipsa sibi voluntas peccato in deterius*

deterius mutata necessitatem facit, vt nec necessitas cum voluntaria sit, excusare valeat voluntatem, nec voluntas cum sit illecta excludere necessitatem: I cannot tell by what meruailous and wicked manner it is come to passe, that the will being changed to the worse, hath brought vpon herselfe a necessitie of euill, doing in such sort, that neither the necessitie, seeing it is voluntarily brought on, can excuse the will, nor yet the will seeing it is snared and allured can exclude the necessitie.

Bernin. Cant. Serm. 81.

And againe in the same place: *Ita anima miro quodam, & malo modo, sub hac voluntaria quadam, & male libera necessitate, & ancilla tenetur, & libera: ancilla propter necessitatem, libera propter voluntatem; & quod magis mirum, magisq; miserum est, eo ipso rea quo libera, eoq; ancilla, quo rea, ac per hoc, eo ancilla, quo libera.*

15 How the will is both bond and free. Ibid.

But this cursed corruption of our will, which by nature is contrary both to Gods will and our weale, is cured by the renuing grace of Christ in the regeneration.

16 The will is renued in the regeneration.

For the first lesson Christ Iesus doth teach his Disciples that enter into his Schoole, is to denie themselues, to captiue their will, and to submit themselues in all things to the will of God. As the Christian carefully keepes the light of God, as a heauenly Oracle in his mind,

17 For the first lesson a Christian learnes, is to renounce his owne will.

so in all his resolutions and actions, he will not conclude, farre lesse enterprise, till first hee enquire what is the will of God.

The Censure.

But now the great multitude of professors, who liue so addicted to their owne will as if they had not a superiour in heauen, euidently proues, they are not all Christians indeed, who now vsurpe the Christian name.

CHAP.

Chapter IIII.

Of his Conscience.

The Lords Command.

THis Commandement commit I vnto thee, that thou fight a good fight, hauing faith & a good conscience: 1. Tim. 1. 19. *for if thy hart condemne thee, God is greater then thy hart, and knowes all things: but if thy heart condemne thee not, then hast thou boldnesse toward God.* 1. Iohn. 3. 20. *Yea, a good conscience is a continuall feast:* Prou. 15. 15. *walke therefore before me, and be thou perfect,* Gen 15. *and draw neere to mee with a true hart in assurance of faith, sprinkled in thy heart from an euill conscience.* Heb. 10. 22.

No fighting without faith & a good conscience.

The power of conscience.

The

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

O *Lord my God,* [a] *I humbly pray thee, make my hart ſtable, and vnblameable before thee in holineſſe,* [b] *that I may ſerue thee with a pure conſcience,* [c] *and may walke before thee in truth and with a perfect heart, doing that which is good in thy ſight,* [d] *that ſo thy peace, which paſſeth all vnderſtanding may preſerue mine heart and mind in Chriſt Ieſus.*

[a] 1. Theſ. 3. 13.
[b] 2. Tim. 1. 3.
[c] Eſay. 38. 3.
[d] Philip. 4 7.

THE CHRISTIANS Practice of this Com-*maund.*

Alas how far are wee from this perfection, ſo to order our waye that our heart re proue vs not?

I Haue in all good conſcience ſerued God vnto this day; *Act.* 23. 1. yea, in all things I haue a good conſcience, deſiring to liue honeſtly. *Heb.* 13. 18. And herein alſo will I (for the time to come) endeuour my ſelfe to haue alway a good

a good conscience toward God and man, *Acts* 24. 15. setting the Lord alwayes before mine eyes, *Psal.* 16. and doing all things as in the sight of God, *Heb.* 4. 13. I will keepe my righteousnesse, and not forsake it, my heart shall not reproue mee of my dayes, *Iob* 27. 6. so shall my reioycing bee the testimonie of my conscience, that in simplicitie and godly pureneſſe, not in fleshly wisedome, but by the grace of God, I haue had my conuersation in the world, 2 *Cor.* 1. 12.

The Obseruations.

CONscience is to be considered in her Nature, & Office. As for the nature of Conscience, it is better felt then it can be discerned. For, in it we feele not onely an vnderstanding power, as is in the minde; but also an agent or working power, as is in the will: so that it is not a faculty Theoricke onely, as the vnderstanding; nor practicke onely, as the will; but, compounded and mixt.

1 Conscience considered as concerning her nature.

And that it is a different faculty from them both, it is euident by this; that it sits in the soule

2 It is a different faculty from the will and minde.

as a controller both of the thoughts of the minde, and desires of the will.

3 Conscience considered as concerning her office.

As for the office of Conscience, wee may define it thus: It is a spirituall Iudge, deputed by God the supreame Iudge, and placed in the soule of man, to determine of all his actions, with him, to excuse him; or against him, to accuse him: and that for the conuersion of some, and conuiction of others.

4 The word of conscience imports that another with it is vpon our secrets.

First then it is Gods Deputie, which vnder him holds Court in the Soule of man: for euen the word of Conscience, imports that there is another with it, vpon the knowledge of our secrets. Science may be of one alone: but Conscience is of moe then one, which are priuie to the same knowledge.

5 God and Conscience know our deeds together, and will iudge them together.

The same is euident from this, that Conscience is said to beare witnesse; where, of necessity wee must distinguish betweene him to whom the witnesse is borne, and him of whom it is borne: the witnesse bearer is Conscience; the partie of whom the testimonie is made, is man. The great Iudge, who together with Conscience knowes our secrets, is God: wherefore also Saint *Iohn* couples God and Conscience together; for they know our deeds together, and will iudge them together.

6 Conscience is Gods deputie, and therefore not to be despised.

That Conscience is Gods Deputie, it warnes vs, not to despise the iudgement of Conscience; for

for the Lord in the end will ratifie the sentence of Conscience. If Conscience vpon light condemne vs, God who is greater then Conscience, and knows much more then Conscience doth know, will much more condemne vs. 1. Ioh. 3. 20.

An example whereof wee may see cleerely in *Adam*, who immediately after that he had sinned ranne away, and hid himselfe among the bushes: no man pursued him; no Angell reproued him; the Lord was not yet come to iudge him; onely he found himselfe condemned in the iudgement of his owne conscience, which hee could not abide: and the Lord when hee comes condemnes him for the same fact, for which his conscience had condemned him before.

7 The sentence giuen by Conscience will be confirmed by God.

And from this also that Conscience is Gods Deputie, proceeds the authority of Conscience, whose sentence is pronounced with such maiestie and power, that albeit the whole world would oppone vnto it, yet neyther are they able to reuoke it, nor resist it. Wherefore S. *Paul* lets the sentence of his Conscience that did iustifie him, against the calumnies of all men whatsoeuer that did condemne him.

8 The maiesty and authority of Conscience; it stands against all the world. 1 Cor. 4. 4.

On the contrary, if Conscience doe accuse and terrifie, all the men and creatures in the world are not able to comfort. We may see this in *Adam*; the pleasures of Paradise auailed him nothing after that his Conscience condemned

9 If conscience terrifie no creature can comfort.

Dan.5.

him: the same wee may see in *Baltasar*, who had about him all worldly comforts that the heart of man could desire; but because conscience was against him, none of these could remedy his terror.

10 The seat of conscience is not the body but the soule.

But this is more also, that Conscience is the Deputie of God in the soule of man: Conscience hath not her seate in the face, no other man can know it; nor yet in the speech, no hypocrisie nor dissimulation of man can thrall Conscience to iustifie his wordes, albeit a thousand times he would alledge it.

11 After death of the body conscience liues.

Againe, the corruptible body will be dissolued by dust; but Conscience which hath her seate in the soule, shall liue when the body is dead, and stand vp before God after death, eyther for thee or against thee. To the wicked after death, Conscience shall be a byting worme, for euer to torment them; but to the godly, it shall be as a pleasant Paradise, rendring to them infinite ioyes, wherein they shall abide for euer.

12 The three-fold office of Conscience.

The offices of Conscience are three especially: first, it records and keepes in remembrance deedes that wee haue done: secondly, it determineth and iudgeth of them, with vs or against vs: thirdly, it executeth the sentence determinate.

As for the first, wee may feele in experience, that wee doe nothing, which Conscience writes not,

not, and layes vp in Regiſter; wee may change our place, but ſtill we finde that Conſcience goes with vs; we may caſt off our garments, but not our Conſcience; we may ſeparate our ſelues from men: but when we are moſt ſolitarie, then doe we finde, that Conſcience is moſt familiar with vs: goe where we will, doe what we will, Conſcience is alwayes vpon our ſecrets.

13 Conſcience goes with vs where-euer we goe, to beare record of all that we doe.

As for the ſecond, like as Conſcience knoweth and regiſtreth all that we doe: ſo in euery action, it determineth eyther with vs or againſt vs, accuſing or excuſing vs.

14 In euery action Conſcience determines with vs or againſt vs.

And in this determination Conſcience proceedeth according to her light, which is twofold; eyther the light of Nature, or the light of the Word. As for the light of Nature, there are no people ſo barbarous, but that part of Conſcience which is called συντηρησις keepes in them ſome ſparkes of the knowledge of good and euill, which the moſt profane man that euer was cannot get vtterly ſuffocated, albeit faine hee would wiſh it were not in him to conuince him.

15 In determining of our doings Conſcience proceeds according to light.

Now the reaſoning of Conſcience is very ſtrong, euen when it conuinceth Pagans by the light of Nature; but much more ſtrong when it conuinceth Chriſtians by the Word of God. For, that part of Conſcience συντηρησις, which doth keepe the light of the Lawe, furniſheth the

16 How the reaſoning of conſcience is very forcible.

proposition; Adulterers, murtherers, & so forth, are worthy of fearefull iudgement: συνειδησις againe, that parte of conscience, wherein is the knowledge and remembrance of thy deedes, makes the assumption; But so it is, thou hast committed adulterie or murther, and shall remember thee both of time and place, and other circumstances: whereupon will follow an ineuitable conclusion.

17 Difference to be put between conscience and error of conscience.

But heere wee must remember to put a difference betweene Conscience and errour of Conscience: for Conscience may erre for want of cleare light, and become eyther ouer-strict, counting that euill and vnlawfull which is good and lawfull; or else ouer-large, thinking that lawfull which is plainly vnlawfull: and here diligent paines would be taken by prayer and reading, to informe the conscience with sufficient light out of Gods word.

18 The sentence of conscience is neyther perfect nor supreame.

And herewithall wee must remember, that conscience, suppose it giue a diuine sentence, yet is it neyther perfect nor supreame: not perfect, because the light that informes it is but in part; for if the conscience be euill, yet can it not accuse thee of all the euill that is in thee; and if it be good, it cannot also remember and record all the good which God by his grace hath done in thee: and that as I said, by reason of the weakenes of her light.

Whereof

Whereof it comes to passe, that in this life the Conscience cannot haue perfect nor continuall peace without feare, because it looketh continually for the definitiue sentence of that supreame and highest Iudge: then shall it be pacified, and neuer doubt any more, when it shall receiue that ioyfull sentence; Come to me thou faithfull seruant.

19 Therfore when it absolues, it giues not perfect and permanent peace in this life.

And yet Conscience, hauing once giuen out sentence, beginneth the execution thereof, with great authority, rendring ioy to them that haue done well, feare and terrour to them that haue done euill: which is no other thing but a forerunner of that great & finall retributio, nwhich God, who will iustifie the decree of Conscience, shall render to all men.

20 Yet in this life it begins the execution of the sentence giuen by it.

VVhereof we are admonished neuer to neglect the accusations of Conscience: for albeit that now the perturbation of vnruly affections be so loude, that the voyce of Conscience condemning the foolish and croked wayes of men, is eyther but weakely heard, or else not at all; yet is there a day comming, wherein these perturbations shall bee silent, and Conscience shall speake with so loude a voyce that the deafest eares of men shall heare it, the Lorde himselfe also taking part with Conscience, and iustifying all her accusations against them.

21 Affections are now louder then Conscience, but it will not be long so.

And

22 Good to agree with Conscience in time.

Gen. 42.21.

And therefore seeing wee can neyther get conscience corrupted to conceale our faults, neither yet smother and put them out by any length of time (as is manifest in *Ioseph's* brethren, whose Consciences troubled them in Egypt, for that cruelty which many years before they had done against their brother in Canaan) but that still if wee doe against God, Conscience will speake against vs; it is good for vs to agree with Conscience in time, and in all our wayes to seeke her approbation.

23 For what ends is Conscience placed in man.

Now the endes for which God hath vnder himselfe deputed Conscience in the soule of man, are the conuersion of his owne, and iust conuiction of his enemies: for herein greatly appeareth his equitie towards all men, and especiall loue and fauour towards his owne.

24 Conscience proues, that God desireth not the death of a sinner.

As the Lord hath protested by an oath, that he desireth not the death of a sinner; so by his deede hee declares it in this, that hee hath put in man a warner, to fore-tell vnto him that heauie wrath whereinto he will fall, vnlesse in time he repent, and turne from his euill wayes.

25 The wicked who liue against Conscience, will be sore conuicted.

And wonderfull it is how this shall conuince the wicked man in the houre of death, when his Conscience shall stand vp before the supreame Iudge, and testifie against him in this manner; O Lord I haue giuen this man accor-ding as thou deputed me, warning euery day for

for his sinnes, and hath terrified him for them, but hee would not receiue my correction. Oh that impenitent men could consider how this despising of Conscience shall be a great augmentation of their iudgement!

26 Vse of Conscience to the godly is: 1. As a Pædagogue to lead them the right way.

But on the other part, to the children of God, Conscience, of his speciall mercy is giuen for these two vses: first, it is as a Pædagogue appointed by GOD to guide his children in the right way.

27 2. As a warner to tell them when they goe wrong.

Secondlie, when they goe wrong, it is a diuine warner within them, which suffers them neither to eate nor sleepe long in rest, till they returne to the Lord by repentance: for as *Peter* was wakened by the crowing of the Cock, and made to weepe bitterly for his sinnes, so is the crowing and accusing voyce of Conscience to the godly.

28 A feeling conscience a great benefit to Gods children.

Thus we see how it is a great benefit to Gods children, to haue a liuing, feeling, and wakeing Conscience: for eyther it keepes them that they do not euill, or that they continue not in it, as we may see in *Dauid*, whose Conscience was more troubled for cutting the lap of *Sauls* garment, then *Saul* was for cutting off the liues of fourescore seruants of the Lord.

29 A conscience past feeling is wrath to the wicked.

Wheras on the contrary, the Lord in his anger suffers Sathan so to benumme the conscience of the wicked, as if they were burnt with a hot

yron, whereof it comes to paſſe, that being paſt feeling, they commit iniquitie with greedines.

30 A good conſcience is mans paradiſe on earth.

Surely, a good conſcience is mans paradiſe vpon earth: therefore *Salomon* called it a continuall feaſt; it is the fruit of righteouſneſſe, and euer bringeth out peace and ioy: in theſe three ſtands the beginning of eternall life.

31 Sathan enuieth mans dwelling in it.

But as Sathan enuyed *Adam* dwelling in his Paradiſe: ſo doth he enuy euery Chriſtian that dwels in the Paradiſe of a good Conſcience; and therefore doth what he can to entiſe him to ſin, that ſo hee may driue him out of it: for which cauſe we haue neede by daily repentance to take away the euill wee haue done, and by godly circumſpection to eſchew his ſnares in time to come.

The Cenſure.

But now the ſmall regard which is made of a good Conſcience, proues that all haue not the Chriſtians diſpoſition, who now vſurps the Chriſtians name.

CHAP.

CHAPTER V.

Of his Affections:

And first,

OF HIS LOVE.

The Lords Command.

LOue ye the Lord al his Saints: Psal. 31. 23. for they who loue him shall be as the Sun when he riseth in his might. Iudg. 5. 31. If any man loue not the Lord Iesus, let him be had in execration; yea, excommunicated to the death: 1. Cor. 16. 22.

1 The loue of God commanded.

Loue not the world, nor the things that are in the world: if any man loue the world, the loue of the Father is not in him. 1. Iohn 2.15. *Hee that loueth siluer shall not be satisfied, and he that loueth riches shall be without the fruit thereof:* Eccles. 5.9. *but keepe you your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life.* Iude 21. *A new commandement also I giue vnto you, that you loue one another:* Iohn 13.34. *yea, that you serue one another by Loue,* Gal. 3. *and let the peace of God rule in your hearts, to the which ye are called in one body, and be yee amiable.* Colos. 3.15. *Hee that loueth his brother abideth in the light, and there is no occasion of euill in him.* 1. Iohn 2.10. *but hee that loueth not, knoweth not God: for God is Loue,* 1. Iohn 4.7. *and Loue commeth of God. Euery one that loues is borne of God:* 1. Iohn 4.7. *therefore loue one another without fayning, with a pure heart and feruently,* 1. Pet. 1.22. *that your loue may be without dissimulation.* Rom. 12.9. *not in word nor in tongue only, but in very deede and in truth.* 1. Ioh. 3.18. *Moreouer, loue your enemies, blesse them that curse you; doe good to them that hate you; pray for them that persecute you: for if you loue them that loue you, what reward shall yee haue? doe not the Publicans the same?* Mat. 5.44. *Finally, let all your things be done in Loue.* 1. Cor. 16.14.

2 The loue of our neighbour.

3 The loue of our enemies.

The

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O Lord, [a] I know that though I speake with the tongue of Angels, if I haue not loue, I am but as a sounding brasse, or tinkling Cymball: and though I had the gift of prophecie, and knew all secrets and knowledge; yea, if I had all faith, so that I could remoue mountaines, and had no loue, I were nothing: [b] therefore guide thou mine heart in thy loue: [c] Encrease mee also, and make me to abound in Loue towards all men.

[a] 1. Cor. 13. 1
[b] 2. Thes. 3. 5
[c] 1. Thes. 3. 12

Another.

O God [a] of all patience & consolation grant vnto vs, that we may be all alike minded one toward another, according to Christ, that with one minde, and with one mouth wee may praise thee: [b] endeuouring to keepe the vnitie of the

[a] Rom. 15. 5
[b] Ephes. 4. 3

[c] Phil. 1. 9

spirit in the bond of peace, [c] *that so our Loue may yet more and more abound in all knowledge, and in all iudgement, to the glory of thy name, through Iesus Christ.*

THE CHRISTIANS Practise of this Commaund.

How the Christian loueth the Lord with an earnest and vnfained Loue.

I Loue thee dearly O Lord my God, *Psal.* 18. 1. the desire of my soule is to thy name, & to the remembrance of thee. Whom haue I in heauen but thee, and I haue desired none on earth with thee. *Psal.* 73. 25. Surely as the Hart brayeth for the riuers of water, so panteth my soule after thee, O God. *Psal.* 42. 1. My soule desireth after thee, as the thirstie land, *Psal.* 143. 6. and waites on thee more then the morning watch waites for the morning: *Psal.* 130. 6. Yea, it fainteth, O Lord, for thy saluation. *Psal.* 119. 81.

Oh how cold is our loue if it be compared with this!

Of the Christians Loue toward Iesus Christ.

And as for the Lord Iesus Christ, albeit as yet I haue not seene him, yet I loue him, and reioyce in him with ioy vnspeakable and glorious. 1. *Pet.* 1. 8.

And as for thy Law, except it had beene my delight, I should now haue perished in my affliction:

affliction: *Psal.* 119. 92. for thy promises are sweeter then hony to my mouth, *Psal.* 119. 103. and I loue thy Commandements aboue gold. *Psal.* 119. 127. O how loue I thy Law? it is my meditation continually: *Psal.* 119. 97. yea, for the loue I beare to thy Law, I loue the habitation of thy house, and the place where thine honor dwelleth, *Psal.* 26. 8. and I desire nothing more then this one, that I may dwell in the house of my God all the dayes of my life, to behold the beautie of the Lord, and to visite his holy temple: *Psal.* 27. 4. for thy Tabernacles are amiable to me, blessed are they who dwell in thy house: one day in thy Courts is better then a thousand els where; yea, I had rather be a doore-keeper in the house of my God, then to dwell in the tents of wickednesse. *Psal.* 84.

What a loue he hath to the word of God, and publike exercises thereof in the assembly of the Saints.

Let bastard Christians be ashamed, who loue not the house of God.

Concerning thy Saints also that dwell on earth, euen the excellent ones, all my delight is in them: for my goodnesse extends not to thee: *Psal.* 16. 3. but I honour and make much of them that feare thee. *Psal.* 15. 4. And by this I knowe that I am translated from death to life, because thou hast giuen me a heart to loue the brethren. 1. *Iohn* 3. 14.

How the Christian for Gods sake loues all his Saints.

The

The Observations.

1 Loue is the first affectiō sanctified in the Regeneration.

AS Loue is the first affection which Faith sanctifieth in the man regenerate, & whereby also Faith workes in the sanctification of the rest, so is it the strongest: for vnto it all the rest of the affections giue place, and therefore doe wee first begin at it.

2 The great commendation of loue. Iohn 13. 35 Rom. 13. 10

It should be sufficient to prouoke vs to loue, that it is reckoned among the first fruits of the Spirit; that our Sauiour cals it the badge and cognisance of his Disciples: that the Apostle cals it the band of perfection, and fulfilling of the Law: for Loue hath both the heart and the tongue of euery vertue in it. It is the balance of the Sanctuary: no work, haue it neuer so great a shew of godlinesse, can bee acceptable to God, vnlesse it flow from Loue sanctified by Faith.

3 Two things considered in ordinate Loue: first, the obiect: secondly, the measure.

In the right ordering of our Loue two things are to be considered: First, that it be set on the right obiect: Secondly, that it be moderate in the due measure.

4 The obiect of loue is threefold.

The obiects of our Loue are three: the first is God: the second is our selues: the third is our Neighbour.

It

It is customably thought among men, an easie and common thing to loue God; and therefore in word al men professe it, but in truth it is not so. His loue is as narrow as his election: and it is impossible that any can loue him, but they who first haue beene beloued of him. *Heerein is loue, not that we loued God first, but that he loued vs. Diligere donum Dei est, quoniam ipse vt diligeretur dedit, qui non dilectus dilexit.*

5 None can loue the Lord but the elect.

1. Ioh. 4. 19.

Aug. in Ioan. tract. 102.

So that we neede not ascend into the secret counsell of God, to enquire there whether wee are beloued of God, or not: let vs enter into our owne heart, and see if in a good conscience wee dare say with *Dauid, I loue the Lord*; and then we may be sure that first we were beloued of him. *Amor Dei amorem animæ parit, nec dubitet se amari, qui amat.* As Saint *Iohn* beloued of Christ was repleniſhed with loue; so are all they who are beloued of him.

6 If we loue God it is an argument that he loued vs.

Two things are requisite in the loue of God: the first is, that we loue him aboue all things. It was the conuiction of the Gentiles, that they worshipped the creature, neglecting the creator; and it shall much more be the conuiction of the Christians, if they loue the creature more then the Creator. *He that loues father or mother, wife or children, better then me, is not worthy of mee*, saith the Lord Iesus. *Certe non amant illi Christum, qui aliquid plus quam Christum amant.*

7 God is to be loued aboue all things.

Aug. de temp. Serm. 223.

8 For the most excellent creatures are but as beames of his beautie.

And indeede, what is there to be compared with him? Whatsoeuer beauty or goodnesse is in the creature, is but *splendor summi illius boni*, a beame of that great and infinite good which is in God that made it: and then onely are his creatures rightly vsed, when by them wee returne to the Lorde who made them, *Si autem deseris illum qui te fecit, & amas illa qua fecit, adulteres:* but if passing by him who made thee, thou set thy loue on those things which hee hath made, thou goest a whoring from God, and playest the adulterer with his creatures.

Augustine.

9 God is to be beloued for himselfe.

The second is that wee loue him for himselfe; and this excludes the mercenary loue of worldlings, who loue him for his gifts more then for himselfe: this is *Ac si sponsa plus diligeret acceptum annulum quam sponsum, & diceret, sufficit mihi annulus, faciem illius videre non desidero:* such is the vnkindly and vnchaste loue of those who are so delighted with Gods gifts, that they desire not to enioy himselfe.

Aug. in Ioan. tract. 2.

10 Mercinary loue obiected to Iob by Sathan.

This mercenary loue Sathan obiected it to *Iob*: *Doth* Iob *serue the Lord for nothing?* but hee was proued a false accuser: for when all the moueable gifts of God were taken from *Iob*, yet the loue of God abode deeply rooted in his hart, and after tryall he was found to haue loued God not for his gifts, but for himselfe.

And this should moue vs the more carefully

to flie this mercenary loue, becauſe Sathan placeth his great vantage in it, where he may proue it againſt vs. *Cauere debemus ne propter præmium diligamus Deum*: beware wee loue not God for a reward onely: and if we will, *Quod quaſo dabitur præmium, cùm quicquid tibi daturus eſt, minus ſit quam ipſe?* What reward can be giuen vs, ſeeing what euer other thing he giues, is leſſe then himſelfe? Surely it is the pureſt loue which loueth God for himſelfe.

11 We ſhould the more carefully eſchue it.

The ſecond obiect of our loue, is our ſelues: for in that I am commanded to loue my neighbour as my ſelfe, it is firſt required of me, that I ſhould loue my ſelfe: *Prius vide ſi noſti diligere teipſum, & tunc committo tibi proximum, quem diligas ſicut teipſum*; firſt ſee if thou haſt learned to loue thy ſelfe, then will I commit thy neighbour to thee, that thou maiſt loue him as thy ſelfe: *Qui amas iniquitatem nolo quenquam diligas: ſi te ſic diligas, vt perdas te, ſic profectò perditurus es quem diligis, ſicut te*; Thou that loueſt iniquity, I will not thou loue any man: if ſo thou loue thy ſelfe that thou deſtroy thy ſelfe, thou wilt alſo after the ſame manner deſtroy him whom thou loueſt as thy ſelfe.

12 The ſecond obiect of our Loue is our ſelues. *Aug. de temp. Serm 43.*

Ibid. Serm 239.

There is in man by nature a ſelfe-loue, by which he is carried to pleaſe himſelfe in the following of his owne will; but this in very deede, is ſelfe-hatred: for *Amor nequitiæ, odium eſt*

13 Mans naturall ſelfe-loue is ſelfe-hatred. *Aug. de temp. 256.*

anima: the loue of ſinne is the hatred of the ſoule. As *Saul*, *Achitophel* and *Iudas* were ſlaine with their owne hands, and no man can ſay they loued themſelues; ſo doe all the wicked periſh by their owne tranſgreſsions: and that ſame which in nature is called ſelfe-loue, in truth is ſelfe-murther.

14 He that loueth not God cannot loue himſelfe.

Aug. de temp. 256.

And moſt iuſtly is this come vpon man, as a recompence of his error; that becauſe hee will not loue God, hee cannot loue himſelfe. A louer of God he is not, who doth continue in his ſins: *Quomodo amas Deum, cùm adhuc amas, quod in te odit Deus?* How canſt thou loue God, who as yet loueſt that thy ſelfe, which God hateth? and as little can he be called a louer of himſelfe, who nouriſheth a ſerpent in his boſome, which cannot liue but vpon his life; that is, delighteth in ſinne, which doth breed his owne deſtruction.

15 The third obiect of our loue is our neighbour.

The third obiect of our loue is our neighbour; where firſt, we are to regard thoſe of our familie, leaſt we be found worſe then Infidels: ſecondly, thoſe that are of the family of faith: thirdly, al men; yea, euen our enemies, in ſo much as they are the workmanſhip of God: for he loueth his neighbour truely, who loues God in his neighbour; that is, who loueth his neighbour, eyther becauſe he ſeeth that God is in him, or elſe becauſe he would haue God in him.

Now as for the meaſure of our loue, it is not one and alike toward all the obiects of our loue: the

the right measure of our loue to God, is to loue him without measure, at least with all that wee haue; with all our heart, all our mind, and all our strength: but the loue of our selues & our neighbour is limited: so farre forth may we loue our selues and them, as may stand with the loue of God. *Beatus qui te amat, & amicum in te, & inimicum propter te: nam solus is nihil charum amittit, cui omnia chara sunt in eo, qui non amittitur*; Blessed is he who loues God, and his friend in God, and his enemie for God: onely that man cannot lose any thing which he loueth, who loueth nothing but in God, who cannot be lost.

16 The right measure of our loue to God, is, to loue him without measure, not so towards man.

Thus the affection of loue, being ordered by grace, is in the soule like a sparkle of heauenly fire, which no way can be borne down, but carries vp by course and degrees the desires of our heart toward the Lord, from whom it came, till at length we be consummate with his loue.

17 Loue compared to a fire, euer tending vp.

The Censure.

But now the great number of them who want this loue, proues, that all are not Christians indeed, who now vsurpe the Christian name.

CHAPTER VI.

Of his Hatred.

The Lords Command.

What hatred is commanded to a Christian.

YEe who loue the Lorde hate that which is euill: Psalm. 97. 10. for they that call on the name of the Lorde, ſhould depart from iniquitie, 2. Tim. 2. 19. and ſhould hate euen the garment, that is ſpotted with the fleſh, Iude 23. but thou ſhalt not hate thy brother in thine heart, Leuit. 19. 17. for if any man ſay that he loues God, and hates his brother, he is a lyar, 1. Ioh 4. And he that ſaith he is in the light, and hateth his brother is in darkeneſſe vnto this

What hatred is forbidden.

this time, 1. Ioh. 2. 9. *Hee walketh in darkeneſſe and knowes not whither he goes, becauſe that darknes hath blinded his eyes*, 1. Ioh. 2. 11. *Yea, he that hates his brother is a man-ſlayer, and ye know that no man-ſlayer hath eternall life abiding in him*, 1. Ioh. 3. 15.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

Quicken[a] *me, O Lord, according to thy louing kindneſſe, ſo ſhall I keepe the teſtimonies of thy mouth. Deale*[b] *with thy ſeruant according to thy mercy, and teach me thy ſtatutes: I am thy ſeruant, graunt me therefore vnderſtanding, that I may know thy teſtimonies.*

[a] Pſal. 119. 88.

[b] Pſal. 119. 124.

THE CHRISTIANS Practiſe of this Commaund.

I Hate falſhood and abhorre lyes, *Pſ.* 119. 163. I hate vaine inuentions, 119. 113. and all falſe wayes, 119. 128. I hate the aſſemblies of the euil, *Pſal.*

It is the ſhame of many now, that they loue that which a Chriſtian ſhold hate.

Psal. 26. 5. and them that giue themselues to deceitfull vanitie, *Psal.* 31. 6. My soule hateth Idols, 2. *Sam.* 5. 8. and the worke of them that fall away, it shall not cleaue to me, *Psal.* 101. 3. Doe I not hate them, O Lorde, that hate thee? and do I not earnestly contend with those that rise vp against thee? surely I hate them with vnfained hatred, as if they were mine vtter enemies, *Psal.* 139. 21.

The Observations.

1 Man by nature is filled with a sinfull hatred.

AS by nature mans heart is emptied of all holy loue; so it is filled with a sinfull hatred, a monstrous euill, offensiue to God, to our neighbour, yea, and to our selues.

2 For naturally man hates the Lord.

Naturally man hates the Lord, according to that which our Sauiour saith, *He that doth euill hateth the light*: the euill Conscience of the wicked abhorreth the Lorde, who is that first, and great light, from whom all others haue that light which they haue; wishing that eyther there were not a God at all, or else that hee were like them.

He hates in like manner good men, euen for that

that good which is in them, and that with such a raging malice that no band of Nature can restraine it: thus *Caine* hated his brother *Abel*, and why? onely because his works were good: *Rahel* hated her Sister *Leah*; and why? onely because shee was fruitfull, her selfe being barren: and *Ioseph* also was hated of his owne brethren, for no other cause, but for that his earthly Father loued him, and his heauenly Father had blessed him with the gift of Reuelation or Prophecie aboue them.

3 And he hateth also good men for the good that is in them.

O cursed roote of bitternesse which doth cause man to hate his owne, and that onely for the good that is in them! O greatest euill so directly contrary to the greatest good! God is so good, that of euery euill hee worketh good to his owne: and hatred is so euill that the good things of God become vnto it a matter of greater euill.

4 It is a diuellish thing to hate a man for good.

Thus is man who was made to the similitude of God, become an incarnate diuell, or as *Augustine* cals him, *Secundus Diabolus*, inferior onely to Sathan in two respects.

5 Man a second Sathan, inferior to him in two things only. *Ad frat. in Eri. Serm.* 38.

For where-as Sathan being now very neere sixe thousand yeares olde, hath the subtilty of his Nature (wherein also he doth exceed man) helped by long experience to doe wickedly, Man being of shorter continuance, cannot equall him.

6 First, that being of shorter continuance then Sathā, he is not of so great experience.

7 Secondly, that he is clad with a body, which is a great impediment to his wicked cõceptiõs in their execution.

Againe man is clogged with a body, which is a great impediment to the perfection and accompliſhment of that which his Spirit conceiueth; it being farre otherwiſe with the actions of the bodie, which require the circumſtances of place, and perſons, then with the conceptions of the minde, which without any ſuch thing are perfected.

8 What a world of wickedneſſe ſhould be in a man, if his thoughts were executed as they are conceiued?

Otherwayes, if the wickedneſſe of mans heart brake out as it is conceiued; if euery hatefull thought brake out into murther; and euery vncleane luſt into a carnall act, O what a world of wickedneſſe ſhould then be diſcouered in man? then ſhould it be manifeſt, that man for ſimilitude of Natures, were but an incarnate Diuell, as I haue ſaid.

9 Vices go together linked in one Chaine.

As the graces of the Spirit keepe one fellowſhip: ſo diſordred affections, which vnder their proper name, in effect are but vices, goe together like the links of one chaine.

10 Hatred is bred of very euill Parents.

For Hatred comes of euill parents: Pride begets Anger; Anger breeds Enuy; and Enuy brings out Hatred. If any man loue not the daughter, *ſuffoca matrem, & non erit filia*: let him ſuffocate and ſlay the mother, & the daughter ſhall not be.

11 Anger continued turnes into hatred.

Anger is *feſtuca in oculo*, but if it be nouriſhed, *fit grandis trabes, ira enim inueterata fit odium*: of a mote in the eye of our Conſcience it becomes

becomes a beame: for inueterate anger turneth into Hatred. Against this euill wee are to embrace the wholesome counsell of the Holy-ghost: *Let not the Sunne goe downe vpon your wrath.* Matth. 5. 22

12 Hatred brings out most abhominable Children.

Hatred againe, strengthened by time, brings out as abhominable Children; to weet, Lying, Detraction, and Murther. By Lying, the hatefull man layes that euill vpon another which is not his: and by Detraction taketh from him the praise of that good which appertaines to him: therefore the Apostle ioynes these as twinnes together φθονος and φονος, Enuy and Murther: for Enuy hauing begotten Hatred, Hatred bringeth out Lying and backbiting, and afterward actuall Murther; if God do not stay. Gal. 5. 21

13 The hatefull man slayes like the Basiliske.

Yea as the Basiliske slayes the man, and it is not perceiued how: so the hatefull man murthers his brother, though no man can see how hee strooke him.

14 Hatred exceeds Auarice in euil.

The Apostle cals Auarice the root of all euill, and so it is; yet Hatred exceeds it in euill. The auaritious man will giue nothing of his owne, yet hee cares not how much be giuen by another: but the hatefull man can neither giue himselfe, nor be content another should giue to him whom hee hates: yea, *his eye is euill because God is good.*

In a word, among all wicked men a hatefull

15 Of all wicked men a hatefull man is the worst. *Ambros. off. lib. 2. cap. 30.*

16 All the euill of hatred returnes to him that hath it.

man is the worst: other wicked men delight in their owne good, at least in appearance, but the hatefull man is tormented with the good of others: *ille diligit mala, hic odit bona; vt prope tolerabilior sit, qui sibi vult bona (saltem apparenter) quam qui mala omnibus.*

But of all this the euill returnes to himselfe; for the malice of the wicked slayes themselues: therefore *Basil* compareth Enuie to the Viper, that rends the bowels wherein it was conceiued: and *Augustine*, to the rust that consumeth the yron wherein it was bred: among the Ethnicks *Socrates* called it *Serram animæ*, a Saw that cuts and diuides the soule in two. Thus in Enuy (said *Basil*) are many euills, and one onely good thing, to wit, that it is a plague to him that hath it.

The Censure.

But now the great number of them who nourish in their hearts this poyson of the Serpent, proueth that all haue not the Christian disposition, who now vsurp the Christian name.

CHAP.

Chapter VII.

Of his Feare.

The Lords Command.

Blessed is the man who feareth alway, for hee that hardeneth his heart shall not prosper. Prou. 28. 18. *The feare of the Lorde is the beginning of knowledge,* Prouerbs 1. 7. *it leadeth to life, and hee that is visited therewith, shall not bee visited vvith euill,* Prouerbs 19. 23. *It is the vvell-spring of life to auoid the snares of death.* Prouerbs 14. 27. *in the feare of the Lord is assured strength,* Prouerbs 14. 26. *and nothing shall be lacking to them who feare him.* Psal. 34. 9.

What excellent b'essings accõpany the feare of God.

Promises of enduring mercy made to them who feare God.

As high as the heauen is aboue the earth, so great is the Lords mercie to them who feare him. Psal. 103. 11. *The Lord hath compassion on them that feare him, euen as a father hath compassion on his children*: Ver. 13. *his louing kindnesse endureth for euer vpon them*, Verse. 17. *the Lord delighteth in them that feare him, and attend vpon his mercy*, Psal. 147. 11. *and he will fulfill their desires.*

Promises of temporall wealth & prosperity.

Psal. 145. 19. *when thou eatest the labour of thy hand thou shalt be blessed that feareſt God, and it shall be well with thee*: Psal. 128. 2. *The Lord will increase his graces toward thee, and thy children.* 115. 14.

The feare of God commanded.

Therefore feare the Lord ye his Saints, and depart from euill, Prou. 3. *working out your owne saluation in feare and trembling:* Phil. 2. 12. *passe all the time of your dwelling here in feare:* 1. Pet. 1. 17. *for nothing else doth the Lord thy God require of thee, but that thou feare him, and walke in his wayes, to loue him, and to serue him, with all thine heart, and all thy soule.* Deut. 10. 12. *But if yee will not keepe this, and feare this great and fearefull name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderfull, and the plagues of thy seede, great plagues, and of long continuance.* Deut. 28. 58.

A feare of man also commanded.

And next to God, giue feare to them to whom you owe feare. Rom. 13. 7. *My Sonne feare the Lord and the King, and meddle not with them that*

that are seditious: for their destruction shall rise sodainely. Prov. 24. 21. *And you shall feare euery man his Father and his mother,* Leuit. 19. 3. *and be ready to giue an answere to euery one that asketh you a reason of the hope that is in you, with meekenesse and feare; that in all things hauing a good conscience, they who speake euill of you as of euill doers may be ashamed.* 1. Pet. 3. 16.

The feare of other Gods forbidden.

But feare ye no other Gods, neyther bow downe vnto them: 2. Kings. 17. 35. *for they can neither doe good nor euill.* Ierem. 10. 5. *Neyther feare ye the Signes of heauen, whereof the Heathen are afraid.* Ier. 10. 2. *And ye that knowe righteousnesse, and in whose heart is my Law, feare not the reproach of men, nor be afraid of their rebukes, for the Moth shall eate them like a garment.* Esa. 51. 7. *Remember that I haue redeemed thee, I haue called thee by thy name, thou art mine.* Esay. 43. 1. *I am thy God, and will be with thee to strengthen thee and help thee, and sustaine thee with the right hand of my iustice.* Esay. 41. 10. *I, euen I am he, who comforts thee: who art thou that thou shouldest feare a mortall man, and the Sonne of man who shall be made as grasse?* Esay. 51. 12. *But sanctifie the Lord God of hosts, and let him be thy feare,* Esay. 8. 13. *not fearing them who kill the body, but him who is able to cast both soule and body into hell.* Mat. 10. 28.

A feare of man also forbidden.

And as for thy sinnes, for which thou feareſt leaſt

Comfort against the feare of sinne.

least I forsake thee; feare in deed, but yet so that thou misbelieue not and distrust my mercie. *Feare not little flock; it is your Fathers will to giue you the Kingdom*: Luke 12. 32. *for you are not now vnder the Law, but vnder grace*, Rom. 6. 14. *and haue receiued not the spirit of bondage to feare againe, but the spirit of Adoption, whereby ye cry* Abba Father. Rom. 8. *Feare not therefore, for thou shalt not be confounded, nor put to shame, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widow-hood any more.* (If) *for a little while I forsake thee, yet with great compassion will I gather thee: for a moment may I hide my face from thee, but with euerlasting mercy will I haue compassion on thee, saith the Lord thy Redeemer: the mountaines shall remoue, and the hils shall fall downe, but my mercy shall not depart from thee, neyther shall the Couenant of my peace fall away, saith the Lord that hath compassion vpon thee.* Esay. 54. 4

Comfort against the feare of spirituall desertion.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

THou [a] *O Lord, like vnto vvhom there is none among all the Gods, so glorious in holinesse, fearefull*

[a] Exod. 15. 11

fearefull in praises and doing wonders, [b] *I beseech thee harken to the prayer of thy servant, who desireth to feare thee:* [c] *Give me (good Lord) that holy feare of thy Name, which thou hast commanded,* [d] *that I may not erre from thy wayes, nor harden my heart from thy feare:* [e] *for I know that great is thy goodnesse which thou hast laid vp for them that feare thee. Lord* [f] *therefore knit mine heart vnto thee, that I may feare thy Name, and* [g] *may receiue grace to serue thee, so that I may please thee with reuerence and feare, through Iesus Christ.*

[b] Nehem. 1. 11.
[c] Malach. 2. 5.
[d] Esay. 63. 17.
[e] Psal. 31. 9.
[f] Psal. 110.
[g] Heb. 12. 28

THE CHRISTIANS Practise of this Commaund.

What a reuerent feare of God is in the Christian.

WHo would not feare thee, O King of the nations? for to thee appertaines dominion. *Iere.* 10. 7. Surely I tremble for feare of thee, and am afraid of thy iudgements. *Psal.* 119. 120. My whole conuersation hath beene in weakenesse, feare, and much trembling, 1. *Cor.* 2. 3. I haue had fightings without and terrours within: 2. *Cor.* 7. 5. Yea, from my youth I haue suffered thy terrours, doubting of my life, *Psal.* 61. yet will I not feare what flesh can

Hee that feareth God aright, feareth no other thing.

doe vnto mee, *Pſal.* 56. 4. nor be afraid of ten thouſand of the people that ſhould beſet me round about. *Pſal.* 3. 6. Neyther will I be afraid of euill tidings, becauſe mine heart is fixed, and beleeues in the Lord, *Pſal.* 112. 7. hee is mine hope and ſtrength in trouble, readie to be found; therefore I will not feare though the earth be moued, and the mountaines caſt into the Sea: *Pſal.* 46. 1. Yea, though I ſhould walk through the valley of the ſhadow of death, yet will I feare none euill: for the Lord is with me; his ſtaffe and his rod, they comfort me. *Pſal.* 23.

The Obſervations.

1 Naturally men feare Sathans ſhadow more then Sathan himſelfe.

FEare among the reſt of our Affections is alſo diſordered by Nature, ſo farre, that now wee feare where there is no cauſe; and do not feare, where wee haue cauſe to feare. Naturally men are more afraid of Sathans ſhadow, then of Sathan himſelfe: his apparition without terrifieth men; but the power of his kingdome commanding their affections within, is not feared.

it

It is now the matter of mans feare, which should be the matter of his ioy. *Adam* in his innocencie placed not his ioy in the creatures which were vnder him, and gaue him obedience; but in the Lord who was aboue him, and with whom hee had his familiar conuersation: but now after his apostasie, it is become far otherwise, the Lord is becom a feare and terror vnto man, who before his fall was hir principall ioy.

2 Yea, they feare God in such sort, that they fly from him.

And where it shall be our ioy in heauen to see that glorie of Christ, which hee had with his Father from the beginning, wonderfull it is that those three Disciples, who were pillars of the Church, should haue beene confounded and afraid at the onely representation of that glory which was made to them on mount Tabor. So vnmeet are wee now to haue fellowship with God, by reason of our sinnes, that as I said, the matter of our ioy, is become the matter of our feare.

3 Now man is afraid at the sight of God.

Yea, so farre are wee now fallen away from a similitude with our God, that wee are afraid at the sight of one of those holy Angels that minister vnto him. Nay, if a man like our selues in regard of our bodies should come from him, illumined with his brightnesse, wee might not abide him, no more then Israel could abide the shining face of *Moses*, when he came down from

4 Feared also at the sight of one of his Angels.

Basil Serm 2. de ieiunio.

the Lord, but ranne away from him: therefore doth *Basile* call our corrupted feare a certaine ebrietie, which makes vs be strange with our friends, and start at shadowes, that is to say, feare where no cause of feare is.

5 Feare in the regeneration is rectified.

We are therefore to consider how in the regeneration this affection is renewed and rightly ordered, and how in holy Scripture there is a feare commanded, and commended, which we must embrace; another forbidden, and condemned, which wee must eschew.

6 The Nature of feare renewed.

Feare renewed in our regeneration is the daughter of Faith, the sister of Loue, the mother of Humilitie and Obedience. Therefore *Moses Deut.* 10. 12. ioynes these three together: that to feare the Lord, to loue him, and to serue him, is all that God requires of Israell.

7 The three fold object of Feare

The Obiects of godly feare in the man regenerate, are either in God, in our selues, or in the creature without vs.

8 We feare God for his iudgements & for his mercies.

The Obiects of our feare in God are first his iudgements; secondly, his mercies: For first we are taught to feare him as our iudge; then to feare him as our Father. For the holy Spirit in the work of our regeneration keepes this order: first, he rebukes vs for sin, & terrifies vs with the iudgements of God due to them, and then comforts vs with the sense of his mercie in Christ.

This feare of Gods iudgements *primus est incipientium*

incipientium gradus: it is the first steppe of them who are beginning to learne godlinesse. If thou hast not yet learned to loue God deerely, yet it is a good beginning if thou feare him. If thou loue not the pleasures of Paradise, yet be afraide of the torments of *Gehenna*: *Sicut enim aqua extinguit ignem, &c.* For as water quencheth the fire, so this feare quencheth the heat of sinne.

9 The first thing we feare in God is his iudgement. *Greg. Moral. lib. 19.* *Bern. de mutatione aquæ in vinum.*

And this feare of iudgement in the Christian begets at length a feare of God for his mercies: therefore *Basile* called it a Pædagogue, that instructs the man to godlinesse. *Timor transit in charitatem*, said *Gregorie*. *Vincat itaq; in te pius timor, & erit amor*: let therefore godly feare ouercome in thee, and at length there shall be loue: feare shall not abide in thee, but as a Master shall lead thee vnto loue.

10 The next thing we feare in God is his mercie. *Basil. in Psal. 32.* *Gregor. Moral. lib. 22.* *Aug. de temp. Serm. 32.*

Therefore said I, that the second obiect of our feare in God, is his mercy: according to that in the Psalmist; *Mercy is with thee that thou maist be feared.*

11 His Saints onely feare him for his mercies.

And this reconciles that appearing discord between the Psalmist, and the Apostle: *The feare of the Lord is cleane, and endures for euer*, saith *Dauid*. *Perfect loue casts out feare*, saith Saint *Iohn*. If feare be cast out, how doth it endure? but the answere is, that feare whereby we feare the iudgements of God, and is as I said in the

22 Feare of God for his mercie casts out at length all feare of his iudgements. *Psal. 19.* *1. Iohn 4. 18.*

godly an introduction to the loue of God, ſhall be caſt out, when our loue is perfected: but that feare, whereby wee feare him for his mercies, and reuerence him as our Father, ſhall endure for euer.

13 Feare of Gods iudgement ſhall not be in heauen. *Aug. de temp.* 214.

In heauen wee ſhall haue no feare of *Gehenna*, wee ſhall be ſo filled with his Loue; yea, euen on earth, the more wee grow in the loue of God, the leſſe feare of his iudgements is in vs: *Maior eſt peregrinantium timor, minor propinquantium, nullus peruenientium.*

14 The obiects of our feare in our ſelues, are our ſinnes and infirmities.

The obiects of Feare in our ſelues are our ſinnes which wee haue done, and our infirmities by which wee are readie and prone to ſinne againe.

15 Why a Chriſtian feares theſe two continually.

This feare ariſeth in the godly from the feare of God for his mercies: for the ſweeter and more deſired his mercies are vnto vs, the more fearefull vnto vs are our ſinnes and our infirmities; theſe two a godly man feareth continually: the one becauſe by them hee hath fallen from God; the other leaſt they ſhould procure a new diuorcement between him and the Lord whom his ſoule loueth.

16 What a feare-full thing it is to be without feare. *Auguſt. Ibid.*

And this feare is ſo neceſſary to keepe vs within the compaſſe of godlineſſe, that if any man be without it, *hoc ipſum vehementius timere debeat, quod non timeat*, he ought ſo much the more to feare, becauſe he is without feare.

I haue learned ſaid *Bernard* by experience, that for obtaining and retaining of grace, it is very profitable that theſe three feares ſucceed by courſe in the ſoule of man, *vt timeas pro acceptagratia, amplius pro amiſſa, longe plus pro recuperata.* If thou haue receiued grace, feare thou procure it not to be taken from thee: if againe in thy ſenſe thou finde it to be loſt, feare much more becauſe thy keeper hath left thee, and hee is gone from thee that ſuſtained thee: And laſt, when againe it is reſtored vnto thee, feare moſt of all, leaſt againe thou procure by thy ſinnes, that it ſhould be taken from thee.

17 A three-fold holy feare ſucceeding by courſe one another, in the ſoule of a Chriſtian. *Bern. in Cant. ſerm. 54.*

Now, the obiects of our feare without vs are men of ſundry rankes, whom vnder God wee are commanded to feare, among whom the firſt place belongs to the King.

18 Obiects of our feare without vs, are men of ſundry rankes. 1. The King.

The ſecond to our naturall Parents, *Leuit.* 19. *Let euery man feare his Father and his Mother:* where wee are to obſerue that the infirmities and imperfections of our Parents muſt no way be the matter of our ſport, farre leſſe of our diſdaine: if wee feare God and looke to be bleſſed of God with *Iapheth*, and *Sem*, wee muſt reuerence them, and couer their nakedneſſe: otherwiſe, the contempt & mockery of Parents, euen where they deſerue it, ſhall bring vpon children the curſe of *Cham.*

19 2. Our naturall Parents.

Curſed are the children that contemn their Parents.

The third belongs to our ſpirituall Fathers, to

20
3. Our ſpirituall Fathers. Numb. 12, 8.

to whom alſo wee owe feare and reuerence in the Lord, according to that, *Were yee not afraid to ſpeake againſt my Seruant?*

21
4. We are to feare all men among whom wee liue, and why.

And the fourth is, to al men among whom we ſhould liue, of a pure conuerſation with feare: for if they be prophane, they are Sathans ſnares, and we are to feare leaſt liuing among them, wee be tempted to euill by them; if they be godly they are the Lords holy ones, and we ſhould alſo feare to offend them.

22
Of the right meaſure of our feare, for want whereof many fall into feares forbidden.

Now as our Feare ſhould be ſet vpon the right obiects, ſo ſhould it be rightly ordered. The iudgements of God are not ſo to be feared, that we diſtruſt his mercies; nor our ſinnes ſo to be feared, that we misbelieue his promiſes; neither men ſo to be feared, as if they were not vnder God; nor ſhadowes ſo to be feared, as if we had not a moſt ſure word, to which wee ſhould take heed: and to one of theſe ſorts are to be referred all feares forbidden in holy Scripture.

23
The wicked are either without feare, which is falſe ſecuritie, or full of vaine Feare. Pſal. 55. Eſay. 57. 11.

The wicked eyther are without Feare, their proſperitie encreaſing careleſſe ſecuritie: becauſe *they haue no changes, they feare not God:* and againe, *becauſe I hold my tongue, and that of a long time, therefore thou feareſt mee not.* And this ſecuritie endeth alway in a moſt horrible and confuſed feare: or elſe if they haue any feare it is diſtemperate and out of order.

For

For there is a vaine and blinde feare, whereby they feare when there is no cause, *Psal.*13. and this is the fruit of an euill conscience, yet euen the godly are not exempted from these sorts of blinde feares, because they are regenerate in a part only, but at length these feares in them are banished, and chased away by the true feare of God.

24 Sundry sorts of faithlesse feare in the wicked. 1. A vaine Feare.

Againe, there is in them a carnall feare, the obiect whereof is man, this is a feare in extremity, when man is so feared that God is offended: of it speaks *Salomon: The feare of man brings a snare. Prou.*29.25.

25 2. A carnall Feare.

And from this feare also the godly are not fully exempted: this feare made *Abraham* deny his wife; it made *Iacob* afraid of *Esau*, notwithstanding that God had twise comforted him; it made *Samuel* feare to annoint *Dauid*, least *Saul* should slay him; it made *Ionas* decline from the calling of God; and it made *Peter* deny his Maister: but it is certaine that in the godly the true feare and loue of God at length doth ouercome it.

26 How with these also the godly are exercised.

Beside this, there is in them a seruile feare, by which they feare God for his iudgements onely: for the most prophane mockers among them are afraid when the Lord shewes him selfe angry, as is euident in *Pharoah*: and this Feare is neuer alone in the godly, but conioyned, as

27 3. A seruile Fear

I ſaid with a feare of God for his mercy, which at length ſhall ouercome, and caſt out all feare of his iudgements.

28 In the wicked ſeruile feare encreaſeth vntil it end in deſperate feare. 1. Sam. 18.

But in the wicked, ſeruile feare encreaſeth alwaies, vntill it end in deſperate feare; as wee may ſee in *Saul*, who feared *Dauid*, becauſe hee ſaw that God was with him, and became alwayes his enemie. O moſt miſerable and vnhappy condition, to hate a man becauſe God loues him; to bee enemie vnto him, becauſe God is with him! for as Gods loue towards his owne can neuer end; ſo matter of feare and perturbation to the wicked can neuer be lacking, the end whereof can not bee hurt to the godly, but deſperate deſtruction to themſelues: as it was vnto *Saul*. So let all thy enemies periſh O Lord. And this feare is alſo in damned Diuels, but godly men neuer fall into it.

Miſery of them who feare not God is, that they can neuer be without fear to trouble thē.

29 How curſed a feare the ſeruile fear of the wicked is. *Bern. ad Oger. Epiſt. 87.* *Baſil. in pſal. 33.*

For this curſed feare is the daughter of Infidelitie, the ſiſter of Hatred, the mother of Diſobedience and Deſpaire. *Timor triſtis & inutilis qui veniam quia non quærit, non conſequitur:* a ſad and vnprofitable feare, which neuer gets mercie, becauſe it cannot ſeeke it. *Hic timor cum infidelitatis filius ſit, ſalutaris non eſt:* this feare being the childe of diſtruſt cannot be profitable vnto ſaluation.

Of all this it is euident, that the wicked who caſt off the fear of God, are not for all that without

out feare: yea, rather as is threatned, if thou wilt not feare this great and fearefull name, *The Lord thy God*, the Lord shall giue thee a trembling heart, and thou shalt feare continually. *Merito certe omnia timet, qui vnum non timet*: it stands with Gods iust iudgements, that hee should feare all things, who feares not one, to wit, The Lord his God.

30 Endlesse feare is the iust punishment of them who feare not God. Deut. 28. 58

The Soueraigne remedie therefore against all disordered feare is the true feare of God: *If there be any wickednesse in thine hand, put it from thee, and let not euill dwell in thy tabernacle, so shalt thou lift vp thy face without spot, and thou shalt be safe without feare.*

31 For the true feare of God banisheth all other feare.

This holy feare of God is the beginning of wisdome: *Pro.* 1. 7. yea, it is the end of all. *Eccl.* 12. It is *Custos innocentiæ*, said *Cyprian*: It is *Anchora cordis*, the anchor of the heart, said *Gregory*: which keepes it vncarryed away by the waues of raging tentation: *vbi timor Dei non est, ibi dissolutio est vitæ*, said *Augustine*; where no feare of God is, there is dissolution of life: It is *semen iustitiæ*, said *Barnard*, the seed of righteousnes: without which can be no ingresse into godlinesse: without it can be no religion, said *Lactantius*: *quod enim non metuitur, contemnitur; quod contemnitur, non colitur*; for that which is not feared, is contemned; and what is contemned, cannot be worshipped.

32 A great commendation of godly feare. *Cyp. lib. 2. epi. 2 Gregor. Moral. lib. 6. Aug. de Temp. Serm. 112. Bern. in Cant. Serm. 37*

Lactant. de ira Dei. cap. 8. 11

33 It is the naile which keepes the heart ſure vnto God.

In a word, it is in holy Scripture compared to a naile, which being ſtricken into the heart of man by the hand of God, keepeth it ſtable, that neither the tyranny nor deceit of ſinne, can carry it away: therefore doth the holy Ghoſt conioyne theſe two, *feare God, and cleaue to him.*

The Cenſure.

But now the licentious liues of many, in this age, led without al feare of God, proue that al haue not the Chriſtians diſpoſition, who now vſurpe the Chriſtian name.

CHAP.

Chapter VIII.

Of his Confidence.

The Lords Command.

THe Lord is God in heauen aboue, and in earth beneath, Ios. 2. 11. *blessed is the man, that makes the Lord his trust, and regardeth not the proud*: Psal. 40. 4. *for they who trust in the Lord, shall be as mount Sion, which cannot be remoued*, Psal. 125. 1. *The eye of the Lord is vpon them that trust in his mercy, to deliuer their soule in death, and to preserue them in famine*. Psal. 33. 18. *The Lord is good, and as a strong*

Confidence in God cõmanded & commended for most excellent blessings it bringeth them that haue it.

ſtrong hold in the day of trouble, and hee knoweth them that truſt in him. Nahum. 1.7. *Therefore truſt in the Lord for euer, and you ſhall bee aſſured.* 2. Chron. 20. *Truſt in the Lord, and hee ſhall comfort thine heart.* Pſal. 27. 14. *Commit thy way to the Lord, truſt in him, and hee ſhall bring it to paſſe.* Pſal. 37. 5. *Hee that walketh in darkneſſe and hath no light, let him truſt in the name of the Lord, and ſtay vpon his God:* Eſay. 50. 10. *for in the Lord is ſtrength for euermore.* Eſay. 26. 4.

Confidence in man forbidden & condemned, whether it be in our ſelues or others.

But in his owne might let no man bee ſtrong, 1. Sam. 2. 9. *leane not to thine owne wiſedome:* Prou. 3. 5. *for hee that truſteth in his owne heart is a foole.* Prou. 28. 26. *Neither put you your truſt in Princes, nor in the Sonne of man:* Pſal. 146. *for confidence in man is like a broken tooth,* Prou. 29. *there is no help in him, his breath doth depart, and hee returneth to his earth, then his thoughts periſh.* Pſal. 146. 4. *Curſed is the man that truſteth in man, and doth make Fleſh his arme, and with-draweth his heart from the Lord.* Ierem. 17. 5.

The

THE CHRISTIANS PRAYER for Grace to obey this Command.

O Lord, [a] who dost preserue the state of the righteous, and [b] art the hope of Israel, seeing all that forsake thee shall be confounded, and they that depart from thee, shal be written in the earth; [c] it is good for me to draw neere vnto thee, O Lord: [d] therefore be thou my strong rock, whereunto I may alwayes resort: [e] be thou the glory of my strength, that by thy fauour my horne may be exalted: for my shield appertaineth to the Lord, and my King is the holy One of Israel. [f] Haue mercy on mee, O God, haue mercy on mee: for my soule trusteth in thee, and in the shadow of thy wings will I trust till these afflictions ouerpasse. [g] Giue mee help against trouble, for vain is the help of mã: and let thy mercy be vpon mee, as I trust in thee, through Iesus Christ. Amen.

[a] Prou.2.7.
[b] Ierem.45.
[c] Psal.73.27.
[d] Psal.71.3.
[e] Psal.89.17.
[f] Psal.57.1.
[g] Psal.60.11.
[h] Psal.33.22

THE

THE CHRISTIANS Practice of this Commaund.

The ſtrength of a Chriſtian is in God alone.

TRucly the hope of hils is but vaine, and the multitude of mountaines, but in the Lord our God is the health of Iſraell. *Ieremie* 3.23. Some truſt in Chariots, and ſome in Horſes, but I will remember the name of God my Lord *Pſal.*20.7. The eternall God is my refuge, and vnder his armes I am for euer, *Deutero.* 33.27.

Let Idolatrous worldlings who make gold their God, thinke ſhame of their ſinne.

I will not ſay to to the wedge of Gould, thou art my confidence, *Iob.*31.34. but O Lord thou art my fort, my ſtrength, and my refuge in the day of affliction, *Ierem.*16.9. I truſt not in my Bow, nor my ſword, thou ſaueſt me from mine aduerſaries. *Pſal.*44.6. My defence is in the munition of rocks, *Eſay.*33.16. euen in the Lord, who preſerueth the vpright in heart: *Pſal.*7.10. he is my rocke, my fortreſſe, the horne of my ſaluation and my refuge: *Pſal.*81.21. he is the ſtrength of my heart, *Pſal.*73.26. his Name is a ſtrong tower: *Pron.*18. therefore I will truſt in the Lord, and will not feare what fleſh can doe vnto me. *Pſal.*56.4.

THE

The Observations.

IN a worldling feare and confidence consists not together, the one of them weakeneth the other: in a Christian it is not so, his feare of God is not without confidence in God, neither is his confidence in God without feare of God; and of this it is euident that the confidence by which the feare of God is weakened and empayred is carnall, and not Christian. Christian confidence is that grace of God, whereby the beleeuing man rests so vpon the promises of God, that in greatest commotions and temptation he abides fixed stedfast and vnmoued.

1 In a worldling feare and confidence consists not, it is otherwise in the Christian.

As a rocke in the Sea beaten with the waues which are raised by euery Winde, so liues a Christian in the world, an obiect of all tentations: sometime impugned by trouble comming from God: sometime by trouble comming from men: and sometime by trouble comming from Sathan: but in all these assured confidence sustaines him.

2 As a Rocke in the Sea, beaten with the waues of euery wind, so is a Christian in the world.

For in such troubles as come immediately from God, it is the Nature of faith that by it his

Children cleaue fastest to God when hee seemes sharplyest to put them from him; they runne to the hand that strikes them, and will know no other. *Come, and let vs returne to the Lord, for he hath spoyled and he will heale vs; he hath wounded and he will binde vs vp.* So deeply is the assurance of Gods truth rooted in their hearts, that their conclusion is set downe with that holy man *Iob*, *Albeit the Lord would slay me, yet will I trust in him.*

3 The confidence and refuge of a Christian in such troubles as come from God immediately. Hosea 6.1. Iob 4.

And as for all those troubles that come by men, they consider that they are moderated by God; according to that which our Sauiour said to *Pilate: Thou couldst haue no power ouer mee, were it not giuen thee from aboue.* And in this by manifold experience hath God confirmed them.

4 The confidence of a Christian in such troubles as come by men. Matth 27.

For he made the Barbarians courteous to *Paul: Artaxerxes* fauourable to *Nehemiah:* the keeper of the prison friendly to *Ioseph:* yea, the Lions peaceable to *Daniel.* Againe, he raised *Absalom* against *Dauid*, to chastise him: hee made *Pharaoh* rigorous to Israel, that so he might winne them from the loue of Egypt. Seeing it is so, that their hearts are ruled by God to like or dislike his children as he sees may be for their good; why shall trouble comming from them disquiet vs?

5 He knows the hearts of men are in the hands of God.

And by the same consideration is the Christian sustained in all those troubles that come from Sathan: he knoweth he can doe nothing but by diuine

6 The confidence of a Christian in such troubles as come by Sathan.

diuine permission; and therfore in trouble from Sathan, he seekes his comfort from God. Thus is the Christian shaken with many temptations, but is neuer remoued.

7 The confidéce of worldlings is eyther in themselues:

But the confidence of Worldlings, is eyther in themselues: as namely, in their owne might; and these proue weake like *Goliah*: or in their owne wisedome; and these proue fooles like *Achitophel*: or in their owne righteousnesse; and these proue most vnrighteous, as the Pharises, before whom Publicans and sinners shall goe into the Kingdome of heauen.

Luke 18.13.

8 Or in others without them.

Or else their confidence is without them; as eyther in men: and of all these it is true which *Rabsache* spake of the King of Egypt; they are but broken staues of Reede: or else in strong holds, which are as easily shaken by the Lorde, as ripe figs fall from a tree, said *Nahum*: or else in riches, which are deceitfull refuges of vanity, and cannot help in the day of trouble.

9 How in trouble outward and second meanes are to be vsed.

Outward meanes are good to vse, but euill to trust in: if we set them in Gods roome, they become eyther very pernitious, or most vnprofitable. Example of this, one for many, wee haue in *Asa* and *Ezekiah*; whereof the one being diseased but in his feet, dyed thereof, because hee sought Physitians, and not the Lorde; the other being diseased in his bowels, recouered of it, because he loked to God, more then to the meanes.

10 Miserable are the wicked, whose confidence is not in God.

Thus we see how the wicked, like a Reed shaken with the winde, are tost with euery tentation, because their confidence is not in God.

The Censure.

Now the great number of them who eyther turn aside to vnlawfull meanes, or looke to the lawfull meanes more then to God, proues, that all are not Christians indeed, who now vsurpe the Christian name.

CHAP.

Chapter IX.

Of his Ioy.

The Lords Command.

BE glad ye righteous, and ioyful all yee that are vpright in heart, Psal. 32. 11. let the heart of them who seeke the Lord reioyce, Psal. 105. 3. But let not your ioy bee in wine and oyle, Psal. 4. nor in Men, 1. Cor. 3. 21. nor in this, that Spirits are subdued to you, Luk. 10. 20. but in God through Iesus Christ, by whō ye haue receiued attonement, Rom. 5. 11. by whom also your names are written in the booke of life, Luk. 10. 20. Reioyce ye also with Ierusalem,

The matter of a Christian mans ioy is

1 The Lord our God.

2 Our owne saluation.

3 The prosperity of the Church.

salem, and be glad with her, all yee that loue her: reioyce with ioy for her, all ye that mourne for her, that ye may sucke, and be satisfied with the breasts of her consolation, that yee may milke out, and be delighted with the brightnesse of her glory, Esay 66. 10. *And pray continually for her peace,* Psal. 122. 6.

4 Sufferings with Christ.

If men reuile you and persecute you, and say all manner of euill against you for Christs sake; reioyce and be glad, for great is your reward in heauen, Mat. 5. 11. *Count it exceeding ioy when ye fall into many tentations,* Iames 1. (specially) *in as much as yee are made partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce,* 1. Pet. 4. 13. *Finally, reioyce in all good things, which the Lord thy God hath giuen thee and thine houshold,* Deut. 26. 11. *but see thy ioy bee in trembling,* Psal. 2. 11.

5 All the gifts of God. The Christians ioy is temperd with feare.

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

[a] Psal. 89. 16.

Blessed[a] are the people that can reioyce in thee, O God, they shall walke in the light of thy countenance, they shall reioyce in thy Name

Name continually, and in thy righteousnesse shall they exalt themselues. [b] *Let therefore thy tender mercy come to me, that I may liue: for thy law is my delight.* [c] *Make me to heare ioy and gladnesse, and reioyce the soule of thy seruant:* [d] *Yea Lord, fill me with thy ioy and peace in beleeuing, that I may abound in hope, through the power of the holy Ghost, by Iesus Christ our Lord.* Amen.

[b] Psal. 119. 77.

[c] Psal. 51. 6.
[d] Rom. 15. 13.

THE CHRISTIANS Practice of this Commaund.

I Will reioyce in the Lord, and my soule shall be ioyfull in my God, *Esay* 61. 10. I will be glad, O Lord, and reioyce in thy mercy; for thou hast seene my trouble, and knowen my soule in aduersity, *Psal.* 31. 7. thou hast encreased my ioy according to the ioy of the Harueſt, and as men reioyce when they diuide the spoyle: for the yoke of my burden, and the rodde of my oppression hast thou broken, *Esay* 9. 3. In Christ Iesus therefore will I reioyce, in those things that pertaine to God, *Rom.* 15. 17. And God forbid I should reioyce in any thing, saue onely in his Crosse, by whom the world is crucified to me, and I to the world, *Gal.* 6. 14.

1 The Christian reioyceth first in God, & that saluation acquired for him by the Crosse of Christ.

(For

2 What a ioy the Christian hath in the word of God.

(For this cause) Thy word O Lord is vnto mee the ioy and reioycing of my heart. *Ierem.* 15. 16. As the friend of the bridegrome, who stands and heares him, reioyces greatly because of the bridegromes voice, *Ioh.* 3. 29. so doe I reioyce at thy word O Lord, as one that findeth a great spoile, for thy promises are my comfort in trouble, *Psal.* 119. 50. I haue taken thy testimonies as an heritage for euer, *Psal.* 119. 111. and haue had as great a delight in them as in all riches: 119. 14. therefore I reioyced when they said to me, we will goe to the house of the Lord; *Psal.* 122. 1. for it is my ioy to draw water out of the Wels of thy saluation. *Esay* 12. 3.

And in the house of God.

3 How the Christian reioices in well doing, albeit he should suffer euil for it.

And like as Israell reioyced with a great ioy when they offered willingly to the Lord with a perfect heart: 2. *Chron.* 29. 9. Or as Iudah reioyced, when all the Land bound themselues by an oath to seeke the Lord: 2. *Chron.* 15. 15. So is it my ioy, alwayes to doe well and iustly; *Prou.* 21. 15. yea, though trouble follow well-doing, yet in my greatest tryall of affliction my ioy shall abound, 2. *Cor.* 8. 2. and I will reioyce that God hath counted me worthy to suffer for righteousnesse, and for the name of Christ. *Acts* 5. 41. Neither shall the spoliation of my goods impaire my ioy, knowing that I haue in heauen a better and more enduring substance. *Heb.* 10. 34.

And

And as for Ierusalem, I will preferre it to my chiefe ioy, *Psal.* 137.6. I will loue the stones, and dust of Sion better then the palaces of Babel. *Psal.* 102.14. I will euer wish that peace may be within her wals, and prosperity within her palaces. *Psal.* 122.7. that her sonnes may be as plants growing vp in their youth, and her daughters as corner stones, grauen after the similitude of a palace, *Psal.* 144.12.

The welfare of Gods Church is also a ioy to to the Christian.

(Generally) I will not reioyce at the destruction (of any man; nay, not) of him that hated me, *Iob* 31.29. But, with the Angels, will reioyce at the conuersion of a sinner.

The conuersion of a sinner reioyceth the Christian.

Last of all, as *Sara* reioyced in the childe which God had giuen her; so I know it is lawfull for me to reioyce in all the gifts that God hath giuen vnto mee, *Deut.* 26. 11. and therefore I will reioice in the works of thy hands, ô Lord, *Psal.* 92.4.

He hath ioy in all Gods gifts, as in the tokens of his loue.

The Observations.

1

MAn by his fall lost not the naturall affections which God created in him, but the rectitude and holinesse of his affections, which now are moued in him no otherwise then members in a paraliticke body, to wit, out of order.

Man by his fall lost not the affections, but the holinesse of them.

2 Neither doth Christs grace take away affections, but onely rectifies them.

Neyther doth the grace of Regeneration take away from man naturall affections, but onely the peruerse inclination and disordered motion of them by restoring them againe to their originall rectitude and holinesse.

3 The nature of ioy.

What the nature of ioy is, may better be felt then can be defined. It is an affection of the soule, wherby the soule vpon knowledge of som good eyther present or to come, is inlarged, as saith the Apostle; or exalted, as saith the Psalmist: *Ita vt animam prope exilire & ad exteriora prorumpere dicas.* Psal. 89.16 Basil. de grat. Deo agendu.

4 Ioy is either naturall or spirituall.

This ioy is eyther naturall, such as is the ioy of men vnregenerate; or spirituall, such as is in the regenerate.

5 The obiects of naturall ioy are Gods gifts abused, Sathans baits disguised.

The naturall man againe hath his ioy, eyther in the gifts of God, wickedly abused by himselfe; or else in the baits of Sathan, cunningly disguised: for the naturall man doth in such sort vse the gifts of God, that hee neyther seekes nor findes comfort in God who gaue them; and this is Idolatry, to set vp in thy affection the creature before the Creator. Beside this, he vseth not the creature after the will of him who gaue it, but after the lust of his owne will; and this also is sacrilege, to abuse that to wicked and profane ends which God created good and holy.

6 How Gods gifts are abused by the wicked.

And hereof it comes to passe, that vnto the wicked, the good creatures become the meanes of

of their greater condemnation; yea, and oft-times also of their present confusion in this life; the Lord most iustly suffering them to perish in the abuse of that creature, wherin they reioiced more then in him: and of this, daily examples haue we before our eyes.

7 Abuse of Gods gifts punished in the wicked.

Thus *Haman* like a foole reioyced in his preferment, specially, that he was bidden to the Banquet by Queene *Esther*; not knowing that the same was the beginning of his fall: thus *Achitophel*, thinking by his wit to beare out an euil cause, was snared thereby himselfe: so *Absalom* carnally reioycing in his beautiful haire, found it at length a rope to hang himselfe: so the Philistims eating and drinking before *Dagon*, & reioycing to make a play-foole of blinde *Sampson*, had their banqueting house by him made their buriall.

8 Naturall men haue their ioy in that which is their destruction.

Yet the other obiect of their ioy is worse, by which they ioy in the disguised baites of Sathan, couered with a shew of deceitfull pleasures, that endure but for a season, but vnder it lurkes the hooke that slayes them to death, that endures for euer. Here is a most lamentable case, to see men with a carnall ioy, swallowing vp the pleasures of sinne, which wil be their perdition. *Lachrymarum causas tripudiantes peragunt, & ridentes mortis negotium exequuntur.*

9 How they reioyce in the baites of Sathan disguised.

Gregor: Moral. lib. 20. Serm. 8.

In this they are like Birds which lay downe their heads to take vp the cornes of Wheate cast

10 They are like Birds eating meat vnder the fowlers net.

to them by the Fowler, but see not the snare which he hath spread ouer to take them: or like the Fish in the pleasant streame of Iordan, taking pleasure in that same water, which carrieth them that they know not of into the salt Sea, where incontinent they die.

11 Their ioy compared to the burning of a Candle.

As also this ioy arising of the pleasure of sinne, is not vnproperly compared to the light of a candle, which in burning consumes that same which nourisheth it, till at length both of them die together, and the light end in darkenesse and stinking smoake. It is euen so with carnall ioy, which consumeth by degrees, those same things which nourish it; as outward substance and strength of body: and they being consumed, it selfe endeth in fearefull anguish and perturbation.

12 Three properties of a Christians ioy: it is 1. Solid. 2. Internall.

But the ioy of man Regenerate hath these three properties: first, it is a great and solide ioy; for he neuer layes it vpon any small thing; God is the matter of his ioy: secondly, his ioy is internall: whereas the heart of the wicked euen in laughing is sorrowfull; the hart of the godly in mourning is ioyfull: thirdly, it is eternall, and endures for euer; where the ioy of the wicked is but like a point, wherein there is no continuance.

3. Eternall.

13 Obiects of a Christians ioy are, first, God.

The obiects of a Christians ioy are, as I said, first, God, and then those benefites which of his loue & mercy flowe from him to vs in Christ Iesus; and these are eyther principall or secondary.

Prin-

Principall benefits wherin the Christian reioyceth, are Election, Calling, Iustification, Sanctification, deliuerance in tentations; which breedes experience, and experience begets and encreaseth a sure and liuely hope of our Glorification, which maketh our ioy to abound.

14 Then Gods benefits principall.

Secondary benefites are also the matter of the Christians ioy; according to that, *Deut.* 26. 11. Not so much for the gifts themselues, as for that they are giuen of God, tokens of his fatherly loue, and pledges of better things to come. Where it is to be marked, that in one and the selfe same externall gift, where the naturall man is only delighted with the goodnesse of the thing it selfe, the spirituall man is much more refreshed with the sense of Gods loue, from which the gift came, then he is with the gift it selfe.

15 And secondary

The Censure.

But the want of this disposition, proues, that all are not Christians indeed, who now vsurp the Christian name.

Chapter X.

Of his Griefe.

The Lords Command.

Mourners for ſinne are bleſſed and marked of God.

Bleſſed are they that mourne; for they ſhall be comforted, Matth. 5. *The ſacrifices of God are a contrite Spirit; a contrite and a broken heart the Lord deſpiſeth not*, Pſal. 51. 17. *Set a marke on the fore-head of them that mourne, and crie for all the abhominations that are committed in the Citie*, Ezech. 9. 4. *It is better to go to the houſe of mourning then to the houſe of banqueting, becauſe this is the end of all men, and the liuing ſhall lay it to his heart,*

heart, Eccles. 7. 4. *Mourne ye therefore with them that mourne; for if one member suffer, all ought to suffer with it*, 1. Cor. 12. 26. *But be not grieued with the Lords correction: for he correcteth those whom he loueth*, Prou. 3. 11. *But concerning them who are asleep, sorrow not as others doe which haue no hope*, 1. Thes. 4. 13.

To worldlings sinne is a ioy, correction a griefe: to the Christian by the contrary, sin is a griefe, correction a ioy.

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O *Lorde*, [a] *thou to whom heauen is for a Throne, and the earth for a foot-stoole; and yet hast said in thy word, that thou wilt looke vnto him that is of a poore and contrite spirit, and trembleth at thy wordes:* [b] *create, I beseech thee, in me a cleane heart, and renue a right spirit within me:* [c] *fill my head with water, and make mine eyes a fountain of teares, that I may weep both night and day,* [d] *recounting my former sinnes in the bitternesse of my heart;* [e] *and so may now sowe in teares, that after this I may reape in ioy, through Iesus Christ.* Amen.

[a] Esa. 66. 1.

[b] Psal. 51. 10.

[c] Ierem. 9. 1.

[d] Esa. 38. 15.

[e] Psal. 126. 5.

The

THE CHRISTIANS Practise of this Commaund.

The life of a Christian is fraughted with heauinesse, and that:
1. For his owne sinnes.
2. For his absence from the Lord.
3. For the sins and abhominations committed by others.

MY life is wasted with heauinesse, and my yeares with mourning: *Psal.* 31.10. All the worke wrought vnder the Sunne is grieuous to me; for all is vanity and vexation of spirit, *Eccles.* 2.17. (Specially) because the good I would, I do not; but the euill I would not, that I doe: for there is a lawe in my members, rebelling against the law of my minde, and leading mee captiue to the law of sinne, *Rom.* 7. O miserable man that I am, who shall deliuer me from this body of death, *verse* 24. Woe is mee, that I remaine in *Mesech*, and dwell in the Tents of *Kedar*: My soule hath too long dwelt with them that hate peace, *Psal.* 120. 5. for I am in daily heauinesse through continuall temptations, 1. *Pet.* 1.6. therefore I sigh in my selfe, wayting for the adoption, euen the redemption of my body, *Rom.* 8.23.

And beside this, I am vexed euery day, with godly *Lot*, by hearing and seeing the vnlawfull deeds of the wicked, among whom I soiourne.

2. *Pet.*

2. *Pet.* 2. 8. as *Dauid* was grieued when hee saw how that transgressors did not keepe Gods law, *Psal.* 119. 158. for which his eyes gushed out riuers of water, *vers.* 136. As *Ieremie* weeped in secret for the sinnes of his people, *Ierem.* 13. 17. and as *Ezra* rent his clothes, and plucked his haire off his head and beard, when hee heard that the people who came home from the captiuity, had sinned against the Lord, *Ezra.* 9. 3. As our Sauiour mourned for the hardnesse of heart in the Iewes, *Mark.* 3. 5. and weeped sore because Ierusalem knew not those things that belonged to her peace, *Luk.* 19. 41. As *Paul* had great sorrow and heauinesse of heart for his brethren, *Rom.* 9. 2. and in great affliction and anguish with many teares craued their amendment to whom he wrote, 2. *Cor.* 2. 4. euen so haue my teares beene my meat night and day, *Psal.* 42. 3. and I mourne for all the abhominations that are done by others in the Citie, *Ezech.* 9. 4.

4 For the trouble of the Church.

Moreouer, as godly *Nehemiah* was sorrowfull for Ierusalems desolation, *Nehem.* 2. 3. and as the Iewes weeped in Babell, when they remembred Sion, *Psal.* 137. 1. As the wife of *Phinees* was not so sorrowfull for the losse of her husband, as for the captiuitie of the Arke, and departure of the glory of God from Israell: so doe I mourne for the affliction of *Ioseph*, *Amos* 6. 6. and mine eyes droppe downe teares night and day for the

trouble of Ieruſalem, *Ierem.* 14. 17. for aboue all things I wiſh her peace and proſperitie, *Pſal.* 122.

5 For euery one that is in trouble.

Finally, I am ſorrowfull with him that is afflicted, and I weepe for euery one that is in trouble; and my ſoule is in heauineſſe for the poore one, *Iob* 30. 25. yea, with godly *Samuel*, I will mourne euen for wicked *Saul*, 1. *Sam.* 15. 35. and with louing *Dauid* for rebellious *Abſalom*, 2. *Sam.* 18. 33. but much more with good *Ionathan* will I weepe ſore, if *Dauid* be reuiled and perſecuted, 1. *Sam.* 20. 34.

THE OBSERVATIONS.

1 Our ioy in this life not without griefe. 1. Pet. 1. 5 6.

OVr ioy in this life is not without griefe and heauineſſe; ſo witneſſeth S. *Peter*, *We reioyce in the ſaluation prepared for vs, and yet we are in heauineſſe through manifold tentations*: the like we finde in our own experience.

2 Comfort is ſometime ſcant euen in the heart of the Chriſtian.

As wine failed euen in that banquet, at which Chriſt was preſent; ſo comfort ſometime is interrupted, euen in that heart wherein Chriſt dwels: but as in the one he turnd water into wine in the end; ſo in the other ſhall hee turne all ſorrow into ioy at the laſt.

The

The causes of griefe in a Christian are threefold: the first is the consideration of that which we haue beene: the second is the consideration of that which we are: the third, the consideration of that which we would be, and are not.

3 Causes of grief arising from our selues are threefold.

As for the first: so long as a man and his sinne are one, he neyther feeles the weight of it, nor the wrath that followeth it, but reioyceth in that which should be the matter of his griefe; but so soone as man by grace is parted from his sinne, then becomes sinne a burden to him, and a matter of his griefe, which before was the matter of his ioy.

4 A man so long as he is in his sinnes, thinkes them no cause of griefe.

One example of this we haue in *Dauid*, who hauing committed adultery, and going about to cloake it with murther, was neyther troubled himselfe with this abhominable sinne, nor yet would haue others troubled with it; and therefore wrote he to *Ioab* a command, directly to slay *Vriah*, and therewithall subioyned, *Let not this trouble thee*: but how much it troubled him when God renued him by repentance, the 32. and 51. Psalmes do testifie.

5 An example hereof in Dauid.

2. Sam. 11 25.

Another we haue in the Apostle Saint *Paul*, who while hee was in his sinnes persecuted with pleasure the Saints of God: but when God sundred him from his sinnes, what a griefe that sinne in speciall was to him, hee witnesseth himselfe; *I am not* (sayd hee) *worthy to be called an*

6 Another in Paul.

Apostle, because I persecuted the Church of God.

For when the Lord looseth a sinner from his sinne, hee bindeth him to a perpetuall hatred of his sinne: and therefore is it, that when he hath taken away the guiltinesse of a sinne, yet hee will haue the memory thereof to remaine: for as thorns which are euill in the Garden, are good in the Hedge to fence it; so sinnes which are euill in the affection, hindering the growth of grace in the soule, are good in the memory, to humble vs for our former sinnes, and guard vs against sinnes to come.

7 When God looses a man from sinne, he bindes him to an hatred of sinne.

Why the memory of sinne remaineth when the guilt thereof is remoued.

And this godly sorrow for sinne committed, being no other but the dolours of our new birth, should not discourage Gods children, but rather they are to be comforted with it. Certainly the Lord our God is best pleased with vs, when we are most displeased with our selues. Mourners might not stand in presence of the Persian Kings; therefore *Mordecai* clad in sack-cloth, got not entrance at the Kings gate: but whom dooth the Lord comfort? Is it not those who mourne? To whom graunts he most familiar accesse? surely, to those that are most entirely humbled and cast downe before him.

8 Persian Kings could suffer no mourners in their presence, but it is not so with God.

Then are wee most welcome to God, and our face most pleasant vnto him, when it is watred with the teares of repentance: therefore is it his comfortable speech to his Church, *My*

9 The Lord liketh our mourning countenance best.

Doue

Doue, which mournes in the clefts of the rock, shew me thy face. Cant. 2. 14.

As for the second: the consideration of that which wee are, is also to a Christian the matter of his griefe; first, in regard of our continuall temptations to sinne, Sathan euer seeking to recouer his olde possession in vs. As *Pharaoh* followed Israel; so Sathan followeth the redeemed man, doing all that he can to bring him backe againe to his former seruitude and bondage. 10 The Christians tentations are a griefe to him.

Secondly, also in regard of our manifold crosses and troubles, which like vnto the waues of the Sea, one after another, come vpon vs. 11 And his manifold crosses.

And herewith also comes in the troublesome estate of Gods Church: as good *Nehemiah* was not so merry for the preferment hee had in the Court of King *Artaxhaxhte*, as sorrowfull for the desolation of Ierusalem; *Why should not* (said he) *my countenance be sad, when the Citie of my fathers lyeth waste?* So is it with the Christian, though his owne particular estate bee neuer so good, yet is it his griefe to see the Church of God in trouble. 12 And the troubles of Gods Church. Nehem. 2. 3.

The third matter of our griefe ariseth of the consideration of that which wee are not, but would be. The Christian hath some liuely foretaste of the excellent pleasures of the life to come; and therefore it is a griefe for him to bee holden from it, and a ioy to remoue toward it: 13 And the long delay of that promised Kingdome.

but certainly he shall neuer goe out of the bodie with ioy, who liues not in the body with griefe for his absence from God: *Si desideras quod non habes, funde lachrymas, vnde dicturus es Deo, posuisti lachrymas meas in conspectu tuo*; If thou desirest that which thou hast not, shed teares that thou maist obtaine it. Alas, how shall the Lord gather our teares into his bottle, if we shed them not? or how shall he giue vs that comfort for which we neuer mourned?

Aug de sanct. Serm. 45.

Psal. 56.

14 Ioy and griefe agree not in worldlings: it is otherwise in Christians. *Mercer hom. 15.*

In worldlings, ioy and griefe agree not together, the one of them excels the other: it is not so with a Christian, *Lachryma sunt illi vice deliciarum*, for in mourning he findes vnspeakeable ioy. And as after raine the ayre becommeth more pure; so after the showers of teares the Conscience is cleared and comforted: *Quæ enim secundum Deum sunt lachryma ingens pariunt certamq; latitiam*; for those teares which are according to God, doe alway bring forth most sure consolation.

The Censure.

But the want of this holy mourning, which is euident in many, proues, that all are not Christians indeed, who now vsurpe the Christian name.

CHAP.

Chapter XI.

Of his Griefe, arising of a troubled Conscience.

OH that my griefe were well weighed, and my miseries laide together in a balance! it would now bee heauier then the sand of the Sea, Iob 6. 2. *The Lorde dooth renue his plagues, and encreaseth his wrath against mee*, Iob 10. 17. *his hand is heauie vpon mee night and day*, Psal. 32 4. *hee writeth bitter things against mee, and maketh mee possesse the iniquities of my youth*, Iob 13. 26. *his indignation lyeth vpon me*, Psal

Let them mark this who doe thinke their tentations singular, and that none of Gods children were troubled euer so sore as they.

Pſal. 88. 7. *hee filleth mee with bitterneſſe, and ſuffers me not to take my breath,* Iob 9. 18. *Changes and armies of ſorrowes are againſt me,* Iob. 10. 17. *My ſpirit is in perplexitie, my ſoule is amaſed,* Pſa. 143. 4. *I goe mourning all the day long, and am ſore broken: I roare for the very griefe of my heart,* Pſal. 38. 6. *My bowels ſwell, and mine heart is turned within mee,* Lam. 1. 20. *Mine eyes are dimme through griefe,* Pſal. 6. *My fleſh hath no reſt at all, but fightings without, and terrors within,* 2. Cor. 7. 5. *As a woman with childe, who draweth neere to the trauaile, is in ſorrow, and cryeth in her paine, ſo am I in thy ſight, O Lord,* Eſa. 26. 17.

THE CHRISTIANS PRAYER for deliuerance from theſe terrors.

[a] Pſal. 77. 7.
[b] Eſa. 63. 15.
[c] Ierem. 15. 18.
[d] Pſal. 13. 2.

ALas, O Lord, [a] *wilt thou abſent thy ſelfe for euer?* [b] *is the multitude of thy mercies and compaſsions reſtrained from me?* [c] *ſhall my heauines be continuall, and my plague deſperat, that it cannot be healed?* [d] *Alas, Lord, how long wilt thou forget me? how long wilt thou hide thy face from me? how long ſhall I take counſell within my ſelfe, hauing*

hauing wearineſſe daily in my heart. [c] *O Lord, it is thy praiſe that thou art gracious and mercifull: Thou* [f] *breakeſt not the bruiſed Reed, and quencheſt not the ſmoaking flaxe. Thou* [g] *exalteſt the ſorrowfull to ſaluation.* [h] *Hide not therefore thy face from me, O Lord, neyther take mee for thine enemie,* [i] *but haue mercy vpon mee, and conſider how I am ſore troubled.* [k] *Contend not with mee any more,* [l] *neither rebuke mee in thine anger,* [m] *leaſt thou turne me to nothing.* [n] *What ſhall I ſay vnto thee? O thou who art the preſeruer of men, I haue ſinned againſt thee,* [o] *but according to the multitude of thy compaſsions haue mercy vpon mee, and put away my iniquities,* [p] *reſtore me to the ioy of thy ſaluation, and ſtabliſh me with thy free ſpirit.* O Lord, who ſpeakeſt peace to thy Saints, make me to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce: then ſhall my tongue ſing ioyfully of thy righteouſneſſe, and my mouth ſhall ſhew forth thy praiſe.

[c] Deut. 4. 31.
[f] Eſay 42. 3.
[g] Iob 5. 11.
[h] Iob 13. 24.
[i] Iam. 1. 20.
[k] Eſay 57. 16.
[l] Pſal. 6. 2.
[m] Ierem. 10. 24
[n] Iob 7. 20.
[o] Pſal. 51. 9.
[p] Pſal. 51. 12.

THE LORDS ANSWER TO THE CHRISTIAN.

NO tentation hath ouertaken you, but ſuch as appertaines to man: remember that I am faithfull, and will not ſuffer you

[c] 1. Cor. 10. 13.

Euery tentation hath an issue.

you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that yee may bee able to beare it, 1. *Cor.* 10.13. I will not breake the bruised Reed, nor quench the smoaking Flaxe, *Esay* 42. for a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger haue I hid my face from thee, but with euerlasting mercy haue I had compassion on thee. The Mountaines shall remoue, and the hils fall downe, but my mercy shall not depart from thee; neyther shall the Couenant of my peace fall away, saith the Lorde, who hath compassion on thee, *Esay* 54.7.

Comfort against spirituall desertions.

Gods mercy to his Children is sure and euerlasting.

The Observations.

1 The greatest griefe is griefe of conscience. Prou. 19.

THe heauiest griefe of a Christian, is that which dooth proceede from a troubled Conscience: *The Spirit of a man may sustaine his infirmities, but a wounded Spirit who can beare it?*

2 The health of conscience consists in two things.

The health of conscience consists in these two; first, in a sense of Gods mercy pardoning our sinnes

sinnes in Christ: secondly, in a holy disposition to spirituall exercises.

And the disease or trouble of conscience proceedeth from the contrary euill: for if the soule be forsaken for a time, it becomes vnable for spirituall exercise. Faith becomes weake, Loue waxeth cold, Grace to pray is relented; yea, as the Moone is but a darke body when the Sunne looketh not vpon it, so the soule is but dead when God doth not worke in it, and in this absence of God, no man can tell how sore the soule is troubled, but he who hath felt the comforts of his presence.

3 Where-from the disease of conscience proceeds, to wit, 1. When God forsakes it, and takes away the sense of mercy, then is the soule sore troubled.

But the other euill is much more fearefull: when God erects a tribunal in the conscience, & giues out into it a iust condemnatorie sentence for sin which cannot be denyed; there followeth vpon it a sense of wrath, which like a fire burning within it, doth miserably torment the soule of him in whom it is.

4 2. But when he pursues it with a sense of his wrath, then it is worse troubled

Whereupon there followeth such a distemperature of the whole body, that as *Dauid* felt in himselfe, the moisture thereof is turned into the drought of Sommer. The reason hereof is giuen by *Bernard:* The soule hath vnder it a body, which it gouerns; aboue it the Lord, in whom it rests. *Viuificat Anima & viuificatur:* If that life by which the soule liueth relinquish it, that is, if the help and comfort of Gods blessed

5 Trouble of minde distempers the whole body. Psal. 32. *Bern in parvit. Serm. 48. August. in Ioan. Tract. 19.*

sed Spirit forsake it; how can it be, but the soule must also relinquish the body?

6 The first of these spirituall troubles compared to a lingring disease.

And yet both these wayes it pleaseth the Lord to exercise his children in this life: first, by desertion, wherein sense of mercy & spirituall strength vnto good is with-drawne from them; and this is vnto them as a lingering disease: the fruit whereof, is, first, to humble them for their former sinnes; secondly, to make them esteeme more of the presence of God when hee grants it vnto them.

7 The second to a fearefull consumption.

But the other is worse, when not onely he forsakes them, but also as it were, doth pursue them with his wrath: this is like vnto a fearefull consumption, which if it continued would vndoe them: *Infernus enim quidam anima rea conscientia est*; for an euill conscience is a certain infernal prison of the soule.

Bern. in assump. Maria. serm. 4.

8 For three causes doth the Lord exercise his Children with these inward sufferings

And with this accusing and tormenting conscience it pleaseth God also to exercise his children; first, to worke in them a conformity with Christ in spirituall sufferings; secondly, to teach them by experience the bitternes of that wrath to come, that they may flie from it; and thirdly, to learne them some knowledge of that incomprehensible loue Christ carried toward them, who for their sakes dranke out the dregs of that cup, the drops whereof are so intollerable vnto them.

The

The first of these the wicked know not; they were neuer comforted with his presence, and how can they be grieued with his absence? but the second they shall know: how euer for a time their consciences being burnt as it were, with a hote iron, are without feeling of sinne, & no way troubled for it; yet shall it at length waken them, and trouble them with a gnawing worme that neuer shall die.

8 The wicked are not grieued with the absence of God, because they neuer felt the comforts of his presence.

The Censure.

Now the great number of them, who being loadened with sinne, were neuer troubled in conscience for sinne, proues, that all are not Christians indeed, who now vsurp the Christian name.

Chapter XII.

Of his Patience.

The Lords Command.

The praise of Patience.

He that is slowe to wrath is of great wisedome: and hee that ruleth his owne minde is better then hee that winneth a Citie, Prouerb. 16. *possesse therefore your soules in Patience*, Luke 21. 19. *and let your patient minde be knowne to all men:*

What need we haue of Patience.

Phil. 4. 5. *for ye haue great need of patience, that after yee haue done the good will of God, yee may receiue the promise*, Heb. 10. 36. *Render not euill for euill, nor rebuke for rebuke: but contrariwise, blesse,*

blesse, knowing that ye are therunto called, that ye should be the heyres of blessing, 1. Pet. 3. 9. *And* (indeede) *if yee be railed on for the name of Christ, blessed are ye, for the spirit of glory & of God rests on you; which on their part is euill spoken of, but on your part is glorified.* 1. Pet. 4. 14. *If therefore yee suffer not as murtherers or euill doers, be not ashamed.* ver. 16. *Say not thou, I will recompence euill, but wait on the Lord, and hee shall saue thee*, Prou. 20. 22. *Be patient and settle your heart*, Iam. 5. 7. *for the patient abiding of the righteous shall be gladnesse*, Pro. 10. 28. *The Lord is a God of iudgement, and they are blessed that wait for him.* Esay 30. 18.

The cause should be good for which we suffer.

The fruit of Patience.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

Lord[a] *encrease thy graces toward mee, so that*[b] *I be not destitute of any gift, waiting for the appearance of my Lord Iesus Christ: Lord conferm me to the end, that I may be blameless in that day, and*[c] *may walke worthy of thee, pleasing thee in all things,*[d] *and may be strengthned with all might, through thy glorious power to all patience and long suffering with ioyfulnesse.*

[a] Psal. 115. 14.
[b] 1. Cor. 1. 7.
[c] Colos. 1. 10.
[d] Colos. 1. 11.

The

THE CHRISTIANS Practise of this Commaund.

The Christian waiteth on the Lord, whereas the worldling runnes about seeking reliefe and rest in other things, but can never finde it.

I Will waite on the Lord, *Zeph.*3. 8. and my soule shall keepe silence vnto my God: for of him commeth my saluation, *Psal.* 62. I will approue my selfe vnto him in much patience, in afflictions, in necessities, in distresses, 2. *Cor.*6.4. submitting my selfe vnto the will of my God, and in all things giuing thankes to him through Iesus Christ, 1. *Thes.*5.18.

THE OBSERVATIONS.

1 The Gospell a mirror, wherin we see the similitude of Gods image, & are transformed into it.

THe Gospell of our Lord Iesus Christ, is compared by S. *Paul* to a mirror, wherin we behold the glory of God with open face, and by which we are transformed into the similitude of his Image: for so many as are the Sonnes of God by Regeneration, to them hee communicates his Image by his word & spirit.

His

His goodnesse is extended ouer all his creatures, and he illuminateth euery one that comes into the world: for euery man by nature hath in him as much light as furnisheth to him som principles of good and euill, to make him inexcusable in all the euill that he doth.

2 The light and goodnesse of God is extended vnto all men.

But as for his owne children, he markes them from the rest of the world, by his owne image: and this is it wherein wee should chiefly try our selues, whether we be the workmanship of God by Regeneration, as wee are his creatures by the first creation, or not: and this tryall is to be made by our similitude and conformity with him.

3 But his image is communicated to his children only. How we may know whether we be Gods workmanship by the new creation, or no.

As other affections are reformed in the Regeneration, so also is our Patience. Concerning it, three things are to be considered; first, the nature of Patience; secondly, the necessity; thirdly, the vtility thereof.

4 Patience is reformed also in our Regeneration.

Patience, as saith the Apostle, is a grace very needfull for vs, to sustaine vs in the doing of Gods will, and in the expectation of his promises, *Heb.* 10. From this is borrowed that description of *Augustine*: *Patience is a grace of the Spirit, flowing from faith, by which we suffer euill things willingly, because we will not forsake those good things by which we may come to better.*

5 A description of the Nature of Patience, Heb. 10.

The euils which with patience we must suffer, are not the euils of sin (for it is not patience but effeminate feebleness to suffer it) but the euils

of affliction. Againe, the good which we will not forsake, is, as saith the Apostle, the doing of the good will of God, and the better things which God hath promised, and we do hope hereafter to obtaine.

6 Patience suffers not the euils of sin, but the euils of affliction.

The second is the necessity of Patience. In two respects Patience is most necessary: first, the good which God hath promised and wee hope for, is suspended and delayed for a time: which time though in regard of the dispenser it be short, because he knowes when he will giue it, yet to the expectant it is very long; therefore haue we need with Patience to wait for it.

7 Patience necessary for two causes: 1 Because the good that God hath promised is not presently performed.

Next, because of the present manifold euils wherewith in this life we are exercised. We liue in the company of the wicked, who are vnto vs as the Cananites were to Israel, pricks in our side, and thornes in our eyes. Neyther will the Lord haue them separated from vs, but the Popple must growe with the good Wheat till the day of harueſt. *Patienter itaq; ferendum est, quod festinanter auferendum non est.*

8 2. Because of the present euils wherewith now we are exercised.

There will neuer bee peace, where God hath proclaymed enmity: the blessed seed of the woman, and seede of the cursed Serpent will neuer agree; let there bee but two of them in the world suppose brethren, the one of them shall slay the other, as *Caine* did *Abel:* let them be in one house vnder one discipline, yet the one shall persecute the

9 No peace betweene the elect & reprobate.

the other, as *Ismael* did *Isaac*: yea, put them into one wombe, as were *Iacob* and *Esau*, yet the one shall striue with the other.

But in this discord the reprobate are alwayes the persecuters.

As the rocke in the sea (said *Nazianzen*) lyeth obiect to the waues of the sea, raised by euery winde from whatsoeuer coast it blow: so is the Christian in the world, subiect to the trouble of euery wicked man that can come neere him; and therfore hath he need to be armed with patience, and to walke among them circumspectly, as among snares.

10 As a rocke in the sea, so is a Christian in the earth.

Now to the third, the vtility of Patience: euery grace of the spirit hath in it some speciall vertue, whereby it excels another; but the principall praise of Patience is pointed out by our Sauiour in that precept, *Possesse your soules in Patience.*

11 The principall praise of patience.

These are three excellent graces, Faith, Loue, and Patience: by Faith I possesse Christ Iesus; by Loue I possesse my neighbour, and make him mine owne; by Patience I possesse my selfe: hee that hath not Faith is without the Head, he that hath not Loue is without the Body, and hee that hath not Patience is without himselfe, no Master nor possessor of himselfe, but still ouer-ruled by the will of another.

12 By faith we possesse Christ, by Loue our neighbour, by patience our selues.

Beside this, Patience entertaines all the rest of the graces of the spirit: *ita enim præposita est Dei rebus patientia, vt nullum opus Deo complacitum perpetrare possit extraneus a patientia*: for it is so

13 Patience preserues the other Graces of the Spirit. *Tertul. de patien.*

set ouer the affaires of God, that without it no spirituall worke acceptable to God can be done; no prayer to God, yea, no piety, no duety of loue to man can be discharged without patience.

14 It mitigates euils, and makes heauy crosses easie. *August. Marc. Epist. 5.*

Moreouer, patience mitigates euils, and maketh heauy and difficult crosses easie to be borne: *Patientia enim fit vt homo liberetur à malo, non exteriore & alieno, sed intimo ac suo*; whereas impatience were it neuer so great, relieues not men of the euils that offend them, but rather encreaseth it; so that by it, small crosses becom greater and heauier to be born: *Impatientes dum mala pati nolunt, non efficiunt vt malis eruantur, sed vt mala graviora patiantur.* *August. de Patien. cap. 2.*

15 Three wayes chiefly is our Patience impugned by Sathan. *Bern. in conuers. Pauli.*

Therefore Sathan seekes by many meanes to bereaue vs of so great a good, but especially by these three iniuries; in our person, in our goods, and our name. *Hoc veluti triplici ariete pulsatur Patientia nostra:* against these three therefore are we to confirme our selues.

16 Troubles cõming from euill men should not commoue vs, and why. 2. Sam. 16. 12.

As for the afflictions of our persons, if they come mediately vpon vs by men; wee are to remember that which our Sauiour said to *Pilate: Thou couldst haue no power ouer me at all, if it were not giuen thee from aboue:* and that which *Dauid* spake to *Abishai* concerning *Shimei* that cursed him: *Suffer him, for the Lord hath bidden him: it may be that the Lord will looke on mine afflictions, and do me good for his cursing this day.*

And

And againe we are to remember that of the Apostle, *We wrestle not against flesh and blood, but against Principalities and powers, &c.* that is, that it is not so much men clothed with flesh & blood that fight against vs, as Sathan that worketh in them; *Nihil enim aliud sunt omnes impij, quam membra Diaboli?* For what else are the wicked but members of Sathan, moued by him? and therefore not them, but him wee are to account our enemie.

17 Wicked men are but Sathans instruments.

Gregor. Moral. lib. 13. cap. 15.

If so we do, we will neuer fight against the wicked of the world with their own weapons, to render euill for euill, or rebuke for rebuke: for if they prouoke vs to euill, and we in our impatience be prouoked by them; what difference is there between vs, but that they sinned first, and we sinned next? *Nihil enim inter prouocantem, & prouocatum interest, nisi quod ille prior in maleficio deprehenditur & ille posterior.*

18 It is great weakenesse to be prouoked to wickednesse by wicked me.

Tertul. de Patient.

As rauening and deuouring beasts cannot hurt vs, vnlesse they finde vs in their way; so cannot the wicked of the world harme vs, if we goe not their way: that is, if we doe not as they doe, but keep a way different from theirs; that is, as our Sauiour commands vs, Pray for them when they persecute vs: otherwise it is certaine, that if any man wil fight against Sathan with Sathans armor, he shall suffer a shamefull ouerthrow at his hands.

19 We should not fight against Sathan with his own armor.

Hee that cannot suffer a small crosse, is there

20 He that cannot suffer euill words, how will he suffer a sharper crosse?

any hope he will sustaine a greater? if the distemperate breath of another mans mouth, put thee out of patience; how wilt thou for Christs sake resist to the blood? *Absit à seruo Christi tale inquinamentum, vt Patientia maioribus præparata rebus, in minimis excidat.*

21 A good conscience and a good name are both necessary, and why. *Aug. ad frat. in Erem. serm. 53.*

It is true, that as a good conscience is necessary for our selues to approue vs to God; so our good name is necessary for others, that we may be the more able to edifie them: *Mihi quidem sufficit conscientia mea, vobis autem necessaria est fama mea*; My conscience (said *Augustine*) is sufficient for mee, but my good name is necessary for you. And to this same purpose said *Philo*; *Non est negligenda bona fama, res tum ad custodiam, tum ad dignitatem vitæ vtilissima.* *Philo lib. de migratione Abrahæ.*

22 But no innocency can defend vs against the tongues of wicked men.

But where neyther a good conscience within, nor a good conuersation without, can preserue our good name, we must with patience endure it. Neuer one liued in the world so holy and without spot as Iesus Christ, and yet what contradiction did he sustaine of sinners? *If they called the Master of the house Beelzebub*, what will they doe to the seruants? No innocency can guard thee against the slanderous tongues of the wicked.

23 It is Sathans worke to obscure the good name of Gods children. *Cyp. Antoniano frat. Epist. 52.*

This is the very worke of the Diuell, who was a lyar from the beginning: *vt seruos Dei mendacio laceret, & falsis opinionibus glorioſum nomen infamet, vt qui conscientia sua luce clarescunt, aliorum* vn-

rumoribus sordidentur; to rend the seruants of God with lies, & staine them in their name, whom he knows honourable in their good conscience.

It is a great praise so to liue, that others be compelled to commend thee, but great pusillanimitie to stand in need of another mans praise. As the Moone that borrowes her light from the Sunne, is vnder a continuall change, so the minde which is swaied vp and downe by the breath of other men, can neuer be stable.

24 He is poore that stands in neede of another mans praise.

As a true Christian is not puft vp, when hee is esteemed of others to be better then he knowes he is himselfe, so is he not casten downe when he is esteemed to be worse then indeede he is. As a rich man will laugh, if he be called poore, because he knowes it is falle; so a Christian when hee is charged with euils, whereof he knowes he is not guilty. *Bene sibi conscius non debet falsis moueri, nec æstimare plus ponderis in alieno esse conuitio, quam in suo testimonio.*

25 How the Christian depends not vpon the estimation of other men.

Ambros. lib. 1. cap. 5.

Now as for those troubles which come immediately from God, wee ought so much the more patiently to beare them, whether they be in our bodies or our goods: *shall we receiue good things from him, and not receiue euill?*

26 Troubles comming immediately frō God, are most patiently to be borne. Iob 2. 7.

Moreouer, wee haue had fathers of our bodies who haue corrected vs at their pleasure, and wee haue beene subiect to them, how much more should we be subiect to the father of Spirits, who alway

27 Seeing we suffer willingly corrections from men, yea the cutting of our flesh; it is a shame not to suffer Gods corrections.

alway corrects vs for our profit? yea, seeing vnder hope of health we can be content that Physitians cut and burne our bodies; let vs be ashamed to murmure when the Lord chastiseth vs, seeing he doth it for no other end, but that after it we may enioy the quiet fruit of righteousnesse.

28 A rebuke of those that cannot abide to be touched with any wrong. Micah 7.4.

But how many men shall ye finde professing Christ, and yet like vnto those of whom *Micah* said in his time, *The best of them are bryers*: they thinke it Religion good enough, if they be quiet when none offends them; but if you touch them with the smallest iniurie, ye shall finde them Thistles and Thornes to pricke you.

The Censure.

And of this also it is manifest, that all haue not the Christian disposition, who now vsurpe the Christian name.

CHAP.

Chapter XIII.

Of his Anger.

The Lords Command.

BE not of an hasty spirit to be angry: for Anger rests in the bosome of fooles, Eccles. 7. 11. *Whosoeuer is angry with his brother vnaduisedly, is culpable of iudgement*, Matt. 5. 22. *The discretion of a man differreth his anger, and it is the glory of a man to passe by an offence*, Prouer. 19. 11. *The foole is knowen by his anger: but the wise couereth shame*, Pr. 12. 16. *Cease therefore from anger, and leaue off wrath*, Psal. 37. 8. *But (if ye) be angry sinne not, and let not the Sunne goe downe vpon your wrath*, Ephes. 4. 26.

Carnall anger forbidden, and the manifold euils that come by it.

Holy anger allowed.

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O Lord,[a] thou haſt formed me for thy ſelfe: [b] therefore giue me vnderſtanding, that I may learne thy commandements. [c] Poure thy Spirit vpon me from aboue: [d] and teach me in all things to do that which is good in thy ſight. [e] Thou art gratious and righteous, and teacheſt ſinners thy way, (ſpecially) them that be meeke wilt thou guide in iudgement. Deliuer me [f] from wrath, contention and debate, which are the workes of the fleſh: [g] and worke in me a meeke and a quiet ſpirit, which before thee is a thing much ſet by: [h] ſo ſhall I ſhew by good conuerſation my workes in the meekneſſe of wiſedom, to the glory of thy Name through Chriſt Ieſus. Amen.

[a] Eſa.43.21.
[b] Pſa.119.73.
[c] Eſa.32.15.
[d] Eſa.38.3.
[e] Pſal.25.8.
[f] Gal.5.20.
[g] 1 Pet.3.4.
[h] Iam.3.13.

The

THE CHRISTIANS Practise of this Commaund.

I Am the Lords seruant, I will not forget him: *Esa.*44.21. but will lay vp his wordes in my heart, that I sinne not against him, *Psal.*119. I will not walke after the stubbornenesse of mine heart, that I should not heare the Commaundements of my God, *Ierem.*16.12. I will not striue but wil be gentle toward all men, instructing with meekenesse them that are contrary minded, 2. *Tim.*2. For I haue no such custome as to be contentious, 1. *Cor.* 11. 16. but I cannot for-beare them which are euill, *Reuel.* 2. 2. I cannot suffer such as deceiue the seruants of the Lord, *Reuel.*2. 20. saying they are Apostles, and are not, *Reuel.*2. 2. for the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee are fallen vpon me, *Psal.*69.9. yea, my zeale hath consumed me, because mine enemies haue forgotten thy word, *Psal.*119.139.

The Christian is gouerned by the word of the Lord.

He is gentle toward all men, euen those that are contrary minded.

But yet so, that he is zealous.

Anatomie

THE OBSERVATIONS.

1 The holy spirit appeared first in the likenesse of a Doue, after that in likenesse of Fire.

THat same holy Spirit that descended vpon the Apostles in the similitude of fire, descended first on the Lord Iesus in the similitude of a Doue, to teach vs, that in some things we should be patient and meeke, in others inflamed with an holy anger; and that both the one and the other are the effects of GODs Spirit.

2 Teaching vs meekenesse in our own cause, but burning zeale in the cause of God.

In our owne particulars wee should be patient, in the cause of God wee should be zealous; after the example of *Moses*, who was the meekest man vpon the face of the earth, but wonderfull angry when he saw God dishonoured by Idolatry: hee spared not to put to the edge of the sword those people whom otherwise he loued most dearely. But alas, our corruption carries vs a contrary way, making vs fierie beyond measure in reuenging our own wrongs, but wondrous cold in pleading the cause of God.

Anger is a naturall affection, by which the soule of man is commoued to remedy the euill done

done against the will thereof, by reuenge. I call it a Naturall affection, such as God created in *Adam* in the state of innocency, otherwise it had not bin in our blessed Sauiour.

3 Anger a naturall affection created by God in man.

Now there are two sorts of Anger: one carnall, which is the worke of the flesh, and forbidden: another holy, which is a worke of the spirit and commanded. *Alia est ira quam impatientia excitat, alia quam zelus format: illa ex vitio, hæc ex virtute.*

4 Anger is either carnall or spirituall.

Gregor. Moral. lib. 5. Sect. 125.

For the commotion of the minde is according to the mouer thereof; if the Spirit of God commoue thy minde, it is an holy anger raised for iust causes, and tempered in ordinate measure: *Affectiones dona Dei sunt, cum à ratione duce ac imperatore mouentur*; Affections are the gifts of God, when they are mooued by Reason, as their leader and commaunder: and in speciall, *Iracundia moderate spirans Zeli est armatura*; moderate Anger is the armour of Zeale.

5 For the commotion of the mind is according to the mouer thereof.

Nazian. Cygneorum carminum lib.

Ibid.

But if the spirit of Sathan commoue thy minde, hee raiseth an anger which eyther is vniust, or at least so immoderate, that thou neither canst keepe vnder it reuerence toward thy God, loue toward thy neighbour, nor compassion toward thy selfe.

6 Anger stirred by Sathan is eyther without a cause, or without moderation.

This carnall Anger is a raging euill: *Momentanea insania*; a momentanie madnesse,

7 What a compound euill carnal anger is. *Nazianz. ibid.*

laid *Basil*: *compositum malum*, a compound euill of many euils, laid *Nazianzen*: *Spirituum legio*, a legion of many euill spirits, by which the will of him who was the first murtherer of man is satisfied, and many horrible euils are effected.

8 It makes a man vsurp the roome of God.

It casteth off all reuerence of God: for the man this way angry, dooth set himselfe in the roome of God, and would haue the Lord subiect to him as his seruant, to execute without delay all that wrath he wisheth for by cursed imprecations.

9 It makes a man like vnto Sathan. *Nazian. ibid.*

It disioyneth a man from God, and makes him like to the Diuell: *In rerum natura quid mitissimum? an non Deus? quænam natura bilio sa est? ea quæ hominem peremit: De his tibi quamuis partem elige, nam vtramq; non licet habere:* The meekest thing in the world is God, the most angry and bilious thing in the world is Sathan; choose thee which of these two thou wilt haue, the meekenesse of God or the malice of Sathan for it is sure both of them together thou canst not haue.

For a man cannot keepe the meekenesse of God and malice of Sathan together.

10 It shakes off all reuerence of man. *Gregor. Moral. lib. 34. 17.*

Againe, it shakes off all reuerence of man; *iratus in tantam insaniam vertitur, vt dominari omnibus appetens, nequaquam suæ iræ dominetur*; for an angry man becomes so madde, that he will ouer-rule all others, euen then when he cannot rule his owne passion.

As

As a raging Riuer ouer-flowing the banks, takes all with it, that it findes in the way; so a raging minde spares none, neyther Father, nor Mother, nor Wife, nor Children, nor any to whom it oweth reuerence: not vnlike that beast in *Daniel*, with seuen hornes and iron teeth, destroying all that are before it. It feltreth the tongue, it fireth the eye, it wrieth the mouth, and marreth the most comely countenance of man, and so maketh him vnpleasant in himselfe, and vndutifull to others.

11 Compared to a raging Riuer, and to that destroying beast in Daniel.

How it deformeth the body.

Neyther dooth it disgrace the countenance onely, but as a sore tempest falling on the Sea, raiseth raging waues in it; so Anger, *Manifesta mentis tempestas*, changeth the state of the mind, commouing it with fearful perturbations, which before was peaceable: and so becomes a iust punishment to him that conceiues it. *Cogitationes enim iracundi, Viperæ sunt generationes, comedunt matrem suam*; for the cogitations of an angry man, are the generations of the Viper, which destroy their mother.

12 How it disturbeth the soule.

Gregor. Moral lib. 5. cap. 12.

But it doth yet worse, it suffocateth grace, and so cuts off fellowship and familiaritie with God by prayer: *Nunquam enim commotioni contemplatio iungitur.* As the beames of the Sunne are not seene when the clouds commoued with windes, couer the face of heauen, and as a troubled water renders no representation of his image

13 How it interrupts prayer, and cuts off fellowship with God.

Ibid.

image, that lookes into it; no more can a heart troubled with disordered affections, be familiar with God.

14 The Apostles precept serues for a remedy against this euill.

For strengthening vs therefore against this euill, we haue a notable exhortation giuen vs by the Apostle, *Ephes.* 4. 26. *Be angry but sinne not, and let not the Sunne go downe vpon your wrath.*

15 Three things considered in the precept.

Wherein wee haue three things to bee considered: first, a Precept, *Be angry*, commaunding moderate anger: secondly, a Preuention of carnal anger, *but sinne not*: thirdly, a Prescription of a remedy against carnall anger, if at any time it ouertake vs, *let not the Sunne goe downe vpon your wrath.*

16 A holy anger, which is commended.

Of the first wee learne that there is a holy anger commendable, because commaunded. Examples of it wee haue in *Moses*, in *Phinees*, in *Nehemiah*, in our Sauiour, when he saw the Temple abused; in the Pastor of Ephesus: and this is so farre from being a sinne, that it is a great sinne not to haue it, as wee see in *Eli*, who is sharpely corrected of God, because hee was not angry at his sonnes when they ranne into an open slander.

17 Three helps against carnall anger.

In the second we haue a preuention of carnall anger, *but sinne not*: to helpe vs to the practise of this, three things are needful, when we are prouoked vnto anger; first, silence; secondly, consideration; thirdly, Prayer.

The

The first is determinate silence: where there is no timber the fire dyes out, saith *Salomon*; but as the barking of one dog doth prouoke the barking of another, so the words of Anger returned to him that iniured thee, stirreth vp but more contention. If thou esteemest him thine aduersarie that hath abused thee by words, why wilt thou make him thy master? which in effect thou dost when thou learnest at him, by the like speeches to abuse thy selfe, which hee hath vsed before thee.

18 The first is determinate silence.

Many men ignorantly make their aduersaries their masters, learning at them how to speak euill for euill.

The turbulent waues of the sea, though they seeme as if they would raise themselues vnto heauen, yet comming to their bounds, if they fall vpon the soft and plaine sands, they returne back peaceably and calme; but if they encounter with hard rocks, they breake and become more turbulent: so thou if thou meetest thine aduersary with meekenesse, thou shalt send him away pacified; if otherwise thou stand as a rocke to resist him, setting thy pride against his pride, thou encreasest the storme of perturbation both in his heart, and thine owne also.

19 How meekness and patience ouer-come stormy words. *Nazian.*

The second remedie is a foure-fold consideration; first, of thy selfe; secondly, of thy Sauiour; thirdly, of thine enemy Sathan; fourthly, of his Instruments.

20 The second help is consideration.

As for thy selfe, consider thou art but dust and ashes, no contempt can be laid vpon thee due

21 Consider thou hast deserued more cõtempt then man can lay on thee. *Naz. Or. 33. circ.*

to thy sinnes; the most woorthy men of God considering their owne vnworthinesse haue bin content to bee contemned of men: *et tu velut omnium prestantissimus iniurias ferre recusas?* and thou as if thou wert the most excellent man in the world, refusest to suffer iniuries?

22 How all the euill words of men whether they be true or false are to be receiued. *Aug. cont. Pet. lib. 3. cap. 10.*

If the euill spoken of thee be false, it pertaines not to thee; if it be true, thou hast cause to be angry at it thy selfe, and mend it; and if it be already mended in thee, and yet by another vncharitably obiected to thee, *quantumcunq; ille accusat vitium tuum, tantum tu laudato medicum tuum*: as much as he reproues thee for thy vice, so much giue thou praise to the heauenly physitian that healed thee of it.

23 It is vnreasonable for vs to seek reuenge, seeing Christ & his Saints are not yet reuenged.

Consider that reuenge is both vnreasonable and hurtfull. Vnreasonable: the blood of the Saints shed from *Abel* to this day is not yet reuenged, as you may see by their owne complaint, *Reuel.* 6. Yea, the blood of our Sauiour is not yet fully reuenged, and wilt thou in the pride of thine heart not rest till thou bee reuenged?

24 It is also hurtfull, all carnall reuenge being like that of *Thamers.*

It is also hurtfull to thy selfe: all carnall reuenge is but like *Thamers* reuenge; because *Iudah* delayed to giue her his third sonne, shee allured himselfe to commit incest with her: thus she hurt her selfe to get amends of him. It is no otherwise in all such priuate reuenges, then if thou

thou shouldst first put a sword through thy selfe, that afterward thou mightest strike thy neighbour with it.

Secondly, consider thy Sauiour, who when hee was reuiled for thy sake, reuiled not againe: when hee was buffetted bare it patiently, and prayed for them on the Crosse that persecuted him: and if there bee any sparke of grace in vs, it should make vs ashamed of our naturall pride, which carrieth vs to reuenge our smallest iniuries.

25 The Patience of christ, stands for an example of patience to vs.

Thirdly, hold thine eye vpon Sathan, and remember what euer instrument hee set before thy face to diuert thee, hee himselfe is lying in secret ambushment, as thy principall enemie to snare thee, who hath no other end proposed to him, in all iniuries done to thee, but to prouoke thee to impatience, that so thou maist blaspheme God, at least murmure against him.

26 In all our wrongs we are to consider Sathā as our principall enemy.

Last of all, looke aright to the visible instruments of thy trouble, considering them not as naked persons working by themselues, but as members of Sathan, moued and prouoked by him. Be not beastly like the Dog, who runneth to the stone, and not to him that cast it: turne the force of thine anger against Sathan, but pitty the weake creature who is abused by him to offend thee.

27 For the wicked are his members moued by him.

28 Remedy against carnall Anger.

In the third roome wee haue a prescribed remedie against carnall Anger if it ouer-take vs : *Let not the Sunne goe downe vpon thy wrath.*

29 Three sorts of men diuersly disposed toward Anger.

There are some men slow to Anger, but if once they conceiue it, they cannot easily bee pacified : others are both hastily angry, and stubborne in continuance in it : the third sort are slow to anger and ready to forgiue, and these are the best ; *ad tranquillitatis bonum plus appropinquant*, for they come neerest the nature of God.

Gregor. Moral. lib. 5. sect. 122.

30 It is humane frailty to conceiue Anger, but a diuelliſh thing to keep it

It is an euill thing to conceiue this carnall Anger, but it is farre worse to keep it. Such is our corruption receiued from the first *Adam*, that we cannot hold Anger out of our heart: but such is the obedience wee owe to the second *Adam*, that we should not let it lodge in our hearts after the setting of the Sunne.

31 The wicked are like bryers & thornes that prick euery one who touch thé.

As Bryars and thornes which pricke euerie hand that dooth handle them, are the curſed fruite of the earth; so are these spightfull men, whome if thou dost stirre neuer so lightly, they pricke thee with bitter speeches ; yea, oftentimes though thou dost not stirre them, they sting thee in secret with their backbitings, manifested by their fruites to bee of the curſed race of *Cain*, the first murtherer of his Brother.

But

But the Children of God are full of gentlenes, loue and meeknes; they will not prick thee, no not when thou doſt handle them roughlie: by the words of ſoberneſſe and truth, they endeuour to make euill men better, rendring good euen to thoſe that haue offended them.

32 It is far otherwiſe with the childrē of God.

The Cenſure.

But now the want of this holy diſpoſition, proueth, that all are not Chriſtians indeed, who now vſurp the Chriſtian name.

THE THIRD PART:

WHEREIN IS DESCRIBED THE DISPOSITION OF HIS *OVTWARD MAN.*

CHAPTER I.

Of his Outward Man.

The Lords Command.

It is not enough to keepe the heart for God, he will haue the seruice of the body also.

I Beseech you brethren, by the mercies of God, that yee giue vp your bodyes a liuing sacrifice, holie and acceptable to God, which is your reasonable seruing of God. Rom. 12. 1. *And suffer not sinne to raigne in your mortall bodies, that ye should obey it in the lusts thereof. Neither giue your members as weapons of vnrighteousnesse to*

to sinne, but giue your selues to God, and your members as weapons of righteousnesse to God. Rom. 6. 12. *The night is past, the day is at hand: cast away the workes of darknesse, and let vs put on the armour of light, so that we may walke honestly as in the day, not in gluttonie or drunkennesse, or chambring and wantonnesse, nor in strife and enuie, but put you on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof.* Rom. 13. 12. *Let your conuersation bee such as becommeth the Gospell,* Phil. 1. 27. *that yee may walke worthy of God, who hath called you to his heauenly kingdome and glory:* 1. Thes. 2. 12. *for the grace of God which bringeth saluation to all men, hath appeared vnto vs, and teacheth vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously and godly in this present world.* Tit. 2. 11. *Therefore as obedient Children, fashion not your selues to the former lusts of your ignorance, but as he who hath called you is holy, so bee ye holy in all manner of conuersation.* 1. Pet. 1. 14. *Cleanse your selues from all filthinesse of the flesh and spirit, and growe vp vnto full holinesse in the feare of God,* 2. Cor. 7. 1. *hauing an honest conuersation, that they who speake euill of you as of euill doers, by your good workes which they shall see, may glorifie God.*

Let them mark it who thinke they may bow their knee to *Baal.*

Professors liuing profanely dishonour God and shame the Gospell, but it shall turne to their owne shame in the end.

A good life is the best defence of a Christian.

The

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

[a] Pſal. 119.135

[b] 2. Theſ. 1.11
[c] Phil. 2.15

[d] Pſal. 138.8

[e] 2. Theſ. 1.11

SHew [a] the light of thy countenance O Lord vpon thy ſeruant, and teach me thy Statutes, that I may [b] walk worthy of thy calling: [c] blameleſſe and pure as thy Sonne without rebuke in the middeſt of this naughty and crooked generation, and may ſhine among them as a light in the world. To this effect [d] I beſeech thee good Lord to performe thy worke toward me: thy mercy endureth for euer, therefore forſake not the worke of thine hand: [e] but fulfill in mee the good pleaſure of thy goodneſſe, and the worke of Faith with power, that the Name of my Lord Ieſus may bee glorified in mee, and I in him, according to the grace of thee my God, and of the Lord Ieſus Chriſt, Amen.

THE

THE CHRISTIANS Practise of this Commaund.

VVHen I was in the flesh, the motions of sinne which were by the Law, had force in my members to bring forth fruit vnto death; but now I am deliuered from the Law, being dead vnto it whereof I was holden, that I should serue God in meeknesse of spirit. *Rom.* 7. 5. God therefore be thanked, that albeit I was once the seruant of sin, yet now I haue obeyed from the heart the forme of doctrine whereunto I was deliuered, and so being now made free from sinne, I am become the seruant of righteousnesse: *Rom.* 6. 17. and do bring forth fruit in holinesse. *ver.* 22. For I know that my body is the Temple of God, and that the holy spirit of God dwelleth therein: 1. *Cor.* 3. 16. and I knowe that I am not mine owne but bought with a price; 1. *Cor.* 6. therefore do I beat downe my body by discipline, and study by all meanes to glorifie God both in body and spirit. 1. *Cor.* 6.

It is a great shame if now professing Christ, we bring not forth the fruit of godlinesse, seeing when we were in the estate of Nature, we were fruitfull to sinne.

Let carnall Christians be ashamed to read this.

The Observations.

1 Now followes the disposition of his outward man.

2 For first the soule is renued, and then the body restored.

3 The regeneration of the body consists in two things. 1. A restitution of it to original glorie. 2. A sanctification of all the members thereof.

4 The Christian is like the Angels, holy both within & without.

HItherto we haue spoken of the new disposition of the inward man in the Christian: it remaineth that now wee speake of his outward Man.

In regeneration first the soule is renued, then the bodie restored: Sinne began in the soule, and from it shame and death came vpon the bodie: Grace againe first reformes the soule, and then proceeds to reforme and restore the body: for as the inward Man is, so is the outward.

The regeneration of the bodie hath in it two things: first, a restitution of it to originall dignitie and glorie and greater, this shall be done in the resurrection: secondly, a sanctification of all the members thereof, whereby they are made weapons of righteousnesse, and this is presently done by grace.

For as by grace the Christian is renued in the spirit of his minde, so also in all his externall conuersation. As those holy Angels that stand about the throne of God are full of eyes within and without; so all the Saints of God,

foris

foris se & intus circumspiciunt, within them they haue light and holinesse, by which they looke to their Iudge, euer seeking to please him; without them also light and holinesse, by which they looke to their brethren, euer labouring to giue good example to them.

Gregor. Moral. lib. 19. Sect. 30.

Fidelem decet vndiq; esse manifestum, a godly man should bee manifested and knowne by all the parts of his life, *& ab incessu, & aspectu, & a veste, & a voce*; both from his vestment and his voyce, from his looking and his walking: *Vox enim quadam est animæ corporis motus*; for the motion or gesture of the body is a certaine voyce or speech of the soule.

5
A Christian should bee knowne by all the parts of his life.
Chrysost. in Mat. hom. 4.

But as *Chrysostome* complained of bastard Christians in his time, so may we of ours: whereby (said hee) shall I iudge and discerne you to bee Christians? shall I iudge thee by the place whereunto most frequently thou resortest? thou louest the Theater or the tauerne better then the Temple. Shall I iudge thee by the gesture of thy body? thy dissolute laughter declareth thy dissolute affection. Shall I iudge thee by thy apparell? euen by it also the vanity of thy mind is discouered. Shall I iudge thee by thy companions? If thou seest a theefe, thou runnest with him, and art partaker with the adulterers. Oh how poore and miserable a man is hee, vvho hath all the parts of his life giuing sentence against him,

6
Many Christians now being tryed by the parts of their behauiour will bee found counterfait.

—
He is a poore man who hath his tongue only, not his deeds to defend him.

and nothing but his tongue falsely procuring for him that he should be reputed a Christian.

7 How an euill life is an argument of an euill heart.

Mar. hom. 15.

It is a great argument that the bloud is foule and infected, when the Leprosie breaketh out into the face; and a token that the house is full of smoke within, when it bursts forth at doores and windowes without: so is it an vndoubted argument of superabundant corruption in the heart within, when filthynesse breakes out in the mouth, the eye, and hand. O what a filthy heart hath he, who euen by his breath infects such as are neere to heare him!

The Censure.

But now the great number of these bastard Christians euidently proues, that all haue not the disposition of a Christian, vvho now vsurpe the Christian name.

CHAP.

Chapter II.

Of his Eares.

The Lords Command.

Cause thine eare to heare wisedome: Prou. 2. 2. *and giue eare to learne vnderstanding.* Prouerbs 14. *Incline your eares, come to me, heare counsell and receiue instruction, that yee may be wise in the latter end.* Prouerbs 19. 20. *Be not as the wicked who haue eares and heare not:* Ezek. 12. 2. *their poyson is like the poyson of the serpent, & they are deafe like the Adder, that stops his eares, and heareth not the voice of the enchanter, though hee be most expert in charming.* Psal. 58. 4. *But if thou*

God should dwell in the Eare as in the doore of his owne Temple.

The Eare of the wicked is open to Sathan, but closed to God.

What blessings are promised to them who lend their eare to the Lord.

hearken to my lawes and obserue them, then the Lord shall keepe vvith thee his couenant, he shall loue thee and blesse thee. Deut.7.12. *The eare that hearkens to the correction of life, shall lodge among the wise:* Prou. 15.3. *But take heed how you hear:* Luke 8. 18. *for hee that heares and doth not, is like the foolish man that built his house vpon the sand.* Math. 7. *Or like one, who beholds his natural face in a glasse, who when he hath considered himselfe, goes his way, and forgets immediately what manner of one he was:* Iam. 1.24. *therefore be ye doers of the word, and not hearers only.* Iam. 1.22.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

[a] Iob 33. 16
[b] Iob 36. 10
[c] Esay 6. 10
[d] Iere. 6. 10
[e] Psal. 40. 8
[f] Esay 50. 4

[g] Luke 8. 15

O *Lord* [a] *thou who openest the eares of men by corrections,* [b] *and commands them to returne from their iniquitie:* [c] *take away from me the heauy* [d] *& vncircumcised eares.* [e] *Prepare mine eares* [f] *that I be not rebellious any more, nor turne back from thee, but may haue mine eare opened to heare, as the learned* [g] *with an honest & good heart, and so may bring forth fruit with patience, to the glory of thy name, through Iesus Christ.*

The

THE CHRISTIANS Practice of this Com-*maund.*

THE Eare of the wise seekes learning. *Prou.* 18. 15. and his Eare tryeth words, as his taste tryeth meate. *Iob.* 34. 3. Hee stops his eares from hearing of blood: *Esay* 33. 15. but hath his eares open to heare what the spirit saith. *Apoc.* 2. As *Mary* sate at Christs feet and heard his preaching: *Luke* 10. 39. and *Iosiah* rent his clothes at the hearing of the Law: 2. *King* 22. and as the godlie Iewes were pricked in their hearts when they heard their sinne reproued, *Act.* 2. 37. So the Christian with a good and honest heart, heares the word of the Lord, and keepes it. *Luke* 8.

The eare is the taster of the soule.

Let such as delight not to heare the word of the Lord be ashamed.

THE OBSERVATIONS.

ALbeit the minde of a man be a very diuine thing, endued with most excellent gifts frō aboue,

1 Suppoſe the minde be diuine, yet the good in it cou'd not bee communicated without an Organ.

aboue, yet the good thereof could not bee communicated to others, vnleſſe the Lord of his goodneſſe had prouided in the body conuenient organes and inſtruments by which the motions of one mans minde may bee conuayed to another.

2 Man firſt made for God, ſecondarily for man.

For the Lord made not man for himſelfe, that hee ſhould locke vp and keepe within himſelfe all the good that God communicated to him: but as firſt hee made him for his owne glorie, ſo ſecondarily for the vſe and edification of other men.

3 Therefore hath God giuen him a minde by which he hath intelligence with God, and bodily organes by which hee hath intelligence with men.

And therefore hath not onely giuen him a minde, by which he may haue intelligence with his maker, but alſo therewithall Organes and inſtruments of the body, by which wee giue and receiue intelligence of our inward motions one of vs from another.

4 For by the tongue we giue and by the eare we receiue intelligence.

By the tongue wee make intelligence of our mindes to others, and by the eares againe wee receiue it from them. How great benefits theſe are, and how neceſſary to entertaine fellowſhip among men, is beſt knowne if wee looke vnto thoſe who wants them. O how great a griefe doe they breed to themſelues, and alſo how great a trouble to others, while they would expreſſe and vtter their mindes by ſpeech, and for want of the corporall Organe and neceſſary inſtrument cannot.

God

God hath giuen vnto man two eares, which being at one time affected by the voyce, receiue the ſound coniunctly: they are not ſet within the head as is the tongue, but ſet without on eyther ſide of the head, continually open; to teach man how by all occaſions he ſhould be ſwift to heare, ſaith S. *Iames*, ſuch inſtructions as may make him wiſe toward God.

5 The fabrick of mans eare, teacheth him to be ready to heare.

Therefore alſo hath hee made them vpright toward heauen, becauſe they ſhould bee open to thoſe things which are of God: but many haue their eares like vnto the eares of thoſe Dogges, which are cloſed aboue, but open beneath; ſuch are worldlings, who haue an eare to heare thoſe things which are of the earth, but not thoſe which are of God.

6 But to heare onely ſuch things as come from God.

Yea, which is worſe, an open eare toward Sathan, but a cloſed eare toward God: of them the Lord complayneth, that *they are ſtrangers from the wombe*, that *their eares are turned away from hearing of him; they are of heauy and vncircumciſed eares, open to any that will ſpeake, but ſtopped to the Lord more obſtinately then the Adder, which ſtoppeth his eare from the enchanter.*

7 The wicked haue an eare for Sathan, but none for the Lord. Pſal. 58. 4. Ier. 6. 10. Eſa. 6. 10. Zach. 7. 11.

But vnder Chriſts Kingdome it is promiſed, that he will open the eares of the deafe, *Eſa.* 35. and it is performed in our Regeneration. Vnder the Law a bored eare was an argument of perpetuall ſubiection; and vnder the Goſpell an eare

8 An eare opened to God is a great grace.

inclined to heare the Lord, is a ſure argument of an heart brought in ſubiection to God, ready to bee gouerned by the commaundement of his voyce.

9 How the Chriſtian cloſeth his eare vpon Sathan.

And as by Gods grace our eares are opened to God, ſo are they cloſed vpon Sathan: the Chriſtian, as he will not ſpeake filthy language, ſo hee will not heare it. As he will not murther with his handes, ſo ſtops his eares from hearing of blood, *Eſa.* 33. and as he will not ſlander with his tongue, ſo will hee not receiue in his eares a falſe report, when another hath made it, *Pſal.* 15.

10 As he will not carry Sathan in his tong, ſo not in his eare to receiue a falſe report.

For I pray you, what difference is there betweene the willing reporter and receiuer of a falſe tale; but that where the one carrieth Sathan in his tongue, the other carries Sathan in his eare?

11 The author, hearer and reporter of lies compared together.

The forger of falſhood is the ſtriker of Sathans coyne; the willing hearer is Sathans reſetter; and hee that after hearing reports it for a truth, which he knowes not to be true, is Sathans venter: this man turnes his eares into his eyes, while as that which he hath heard, he giueth out for as vndoubted a truth, as if he had ſeene it.

12 The eare is the taſter of the ſoule.

Therefore is it, that as the mouth taſtes the meate, and lets none goe downe to the ſtomacke, vnleſſe it bee approued; ſo the eare of the godly taſtes words, and lets none go downe to the ſoule which is not from God.

And herein the Chriſtian takes not ſo much heed

heede to the speaker, as to that which is spoken: were the person neuer so honourable (yea, like an Angell of God) the heart that fears God, receiues not his speech without examination; so *Mary* discussed in her minde the wordes of the Angell, and thought with her selfe, *What maner of salutation may this be?*

13 A Christian measureth words by their owne weight, not by the quality of the speaker.

And if otherwise for outward estate the person were neuer so contemptible, yet if he speake the words of God, he is reuerenced of the Christian; for euen the feet of him that brings the glad tidings of peace are beautifull to him. No man despiseth good corne, because he finds it in a contemptible sacke; nor reiects precious pearles, because they are in earthen vessels: farre lesse will the Christian refuse the message of grace, because it is brought by a base messenger.

14 Great folly to reiect the word of God for the baseness of the person that speakes it.

As the eare was the first port, by which the Seducer entring in, brought death to the soule; so is it the first by which our Sauiour enters, and restoreth life vnto it. Hearing must go before seeing: we must sit downe and reuerently heare the Lord on earth, that we may ascend, and ioyfully see the Lord in heauen; then shall wee sing that Song: *As we haue heard, so haue we seene in the Citie of our God*; but if wee will not heare the Lord speaking in his word on earth, we shall neuer see the Lord, shewing his ioyfull face in heauen.

15 As the eare was the first port of death, so is it made the first port of life.

16 Seeing Christ delights in our voyce it is a doub'le sin for vs not to delight in his.

The Lord Iesus accounts our voyce sweet to him, & delights to heare it. *My Doue, let me heare thy voice, for it is sweet*, Cant. 2. 14. And shall not we esteeme his voyce sweet vnto vs, and delight to heare it? Certainely if we delight not in his word, whereby he speakes to vs, he shall take no pleasure in our prayers, whereby we speake vnto him: *For he that turnes away his eare from hearing of the Law, his Prayer shall be abhominable.*

17 It is not enough to hear, we must take heed how we heare; for som heare malitiously, to trap the Preacher.

Yet it is not enough to heare: our Sauiour also warnes vs to take heed how we heare. Som heare malitiously, such as come to trap the Preacher; as the Pharisees often heard Christ, that they might snare him. This now is a common sinne, that men resort to preaching, as if they came to amend the Preacher, & not to amend themselues.

18 Others heare for curiosity, not for conscience.

Others heare for curiositie, seeking rather tidings of occurrents among men, then the glad tidings of peace, sent from God: these are like vnto *Herod*, who hauing our Sauiour Christ present before him, sought a miracle to feed his curiosity, but sought not grace, wherby he might be saued.

19 Some heare vnprofitably.

Some againe are not so euill disposed, as any of the former two, yet they heare vnprofitably: for the present they are somewhat moued, but carrie nothing away whereby they may be mended: these go out of the Church as the vncleane beasts went out of the Ark, that is, they go out vncleane as they came in vncleane.

The

The Apostle compares them to vessels that run out, or to the Sieue (*cribrum*) which as long as it is in the water, is full; but if you take it vp, no water remaines in it: something they haue while they heare, but so soone as they goe out, it goes from them: the remedie of this euill were to lay vp the word in our heart as *Mary* did.

20 Compared to vessels that run out.

The last sort of euill hearers are they, who heare the word, remember it, & can report much of it to others, but not as of a thing that concerneth their life; and therefore while they speake of it to others, they forget to do it. God hath placed in the body the eare, the tongue, and the hand, not farre asunder, to teach vs, that what we heare with our eares and professe with our mouth, we should practise with our hand.

21 In the body the eare, the tong, and the hand are not farre asunder, to teach vs, what we heare and professe we should practise.

The Censure.

And of this also it is euident, that all are not Christians indeede, who now vsurpe the Christian name.

Chapter III.

Of his Eyes.

The Lords Command.

The eyes of fooles are in the corners of the world. They are cast vpon that which is nothing.

THE eyes of a foole are in the corners of the world, Prou. 17. 24. *but the wiſe mans eyes are in his head*, Eccles. 2. 14. *Caſt not thine eyes vpon that which is nothing*, Prouerb. 23. 5. *For all that is in the world, as the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but of the world*, 1. Iohn 2. 16. *As the graue and deſtruction can neuer be ſatisfied*, Prou. 27. 20. *ſo the eyes of man are not ſatisfied with ſeeing*, Eccles.

Eccles. 1. 18. *Let not therefore thine eyes and heart be for coueteousnesse,* Ierem. 22. 17. *neyther full of adultery,* Iude 7. *Haughty eyes the Lord abhorreth,* Prouerb. 6. 17. *and the high looke of the proud shall be humbled,* Esa. 2. 11. *The eye that mocketh his father, and despiseth the instruction of his mother, let the Rauens of the valley picke it out, and the young Eagles eate it,* Pro. 30. 17. *Cast away therefore the abhomination of thine eyes,* Ezech. 20. 7. *Let not my word depart from thine eyes, but obserue wisedome and counsell,* Prou. 3. 21. *that thine eyes may behold the right, and thine eye-lids direct thy way before thee,* Prou. 4. 25.

Eyes full of adulterie. Eyes of pride. Eyes of disdaine.

All these are abhomination to the Lord, and abhorred by the Christian.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

BE [a] *mercifull to mee, O Lord, and blesse mee: cause thy face to shine vpon mee, that I may knowe thy wayes vpon earth.* [b] *Let mee not be like the wicked, who haue not the feare of God before their eyes:* [c] *But as thou hast made both the eares to heare, and the eyes to see; so I pray thee, good Lord,* [d] *to teach mee thy feare.* [e] *Turne away*

[a] Psal. 67. 1.

[b] Rom. 3. 18.

[c] Prou. 20. 12.

[d] Psal. 34. 11.

[e] Psal. 119. 37.

away mine eyes from regarding vanitie: [f] and let not mine heart walke after mine eye, [g] except when I looke to my Master, and when mine eyes are toward the holy One of Israel; [h] that so I may be deliuered from euery euill worke, and preserued to thy heauenly Kingdome, through Iesus Christ, to whom be all praise for euer and euer. Amen.

[f] Iob 31.1.
[g] Esa.17.7.
[h] 2.Tim.4.18.

THE CHRISTIANS Practice of this Commaund.

How the Christian gouerneth his eyes according to the will of his Master.

I Haue made a couenant with mine eyes, *Iob* 31.1. I will shut them vp from seeing euill, *Esa.* 33.15. I will set no wicked thing before mine eyes, *Psal.* 101.3. In mine eyes a vile person shall be contemned: but I will honour them that feare the Lord, *Psal.* 15.4. for I set the Lord alwayes before mine eyes, *Psal.* 16.8. As the eyes of a seruant looke to the handes of his Master, so mine eyes waite on thee, O Lord, till thou haue mercy vpon me, *Psal.* 123.2.

The

The Observations.

1 The heart cannot be kept, vnlesse the senses be kept.

IT is not possible to keepe the heart in a good estate without diligent obseruation of the senses, no more then a besieged Citie can be defended, where the ports thereof are neglected, and left open to euery one that likes to enter into it.

2 Two sorts of euill in man, 1. *innatum*, 2. *seminatum*.

There are two sorts of euils within vs which trouble vs; first, *Malum innatum*: secondly, *Malum seminatum*: the first is euill bred in vs of our owne nature; the other is euill sowne in vs by that Wicked one: yet is there no man of so quick a sense, that he is alwayes able to distinguish betweene these two.

3 Both of these haue their course by the senses; for euill bred within vs breakes out by the senses.

Both of these euils haue their passage by the senses: for the one, *Malum innatum*, home-bred corruption, cannot lurke within, but seeketh to burst out at the senses, to the infection of others; according to that of our Sauiour, *Out of the heart come murthers, adulteries, &c.* The principall passages of this infecting euill are the eye, and the mouth.

4 And euill without vs is conuayed in by the senses, specially by the eye and eare.

The other againe, *Malum seminatum*, is conuayed to the heart by the subtiltie of Sathan, from exterior obiects, vnto which he laboureth to allure the hart, that he may diuide it from God. And this euill is conuayed to the heart specially by the eye and eare: whereof it is euident with what continuall care the senses are to be obserued, that from without euill come not, to make the heart worse then it is; and from within euill come not, to infect others that are without.

5 A Christian like a besieged Citie that hath traitors within.

For as that Citie is in great danger, which hath not onely without it strong enemies assaulting it, but hath also within it false traytors to betray it: so is it with our soules, who without vs haue Sathan with his inuisible legions of spirituall wickednesse, and visible armies of worldly allurements, ready to impugne vs; and within haue our owne trayterous affections confederate with him ready to betray vs.

6 We haue neede therefore to watch, that these two armies of euils do not meete within vs.

And therfore (as I said) great need haue we to watch ouer our selues, that these two corruptions, which are as seuerall armies against vs, meet not together: for if *Malum seminatum* com in, to strengthen *Malum innatum*, they shall breed a very dangerous and hard battell vnto vs.

7 We must fortifie our selues against both.

Whereas if we take paines to fortifie our selues against the enemie that is without, and to slay the corruption that is bred within vs, so soone as it is conceiued, we shal possess our soules in peace.

It

It is great wisedome to fight with our enemie when he is weakest; the best time to slay a Cockatrice is while it is in the shell, before it come to be a Serpent: if we dash not the heads of the infants of Babell, they will breed vs more trouble when they come to be stronger men. Sinne is a strong enemie when it is in the Cogitation, stronger when it is in the Affection, strongest when it breaks out into Action, confirmed in strength if we continue in it: therefore euen the beginnings of it are to be resisted.

8 It is best to fight against the beginnings of euils within vs.

This, as I said, cannot be done without a diligent custodie of the Senses, specially of the Eare and the Eye; these are the first ports, at which Sathan carried in death to the soule of our mother *Euah*: for by hearing the Seducer, her heart was infected; and by looking out of her corruption to the forbidden Tree, she was entangled in the actuall transgression of Gods commandement.

9 The soule cannot be kept if Sathan possesse the ports of the eare and the eye.

Besides this, many wayes in Nature hath God warned vs, that the eye had need with continuall care to be obserued: for albeit it be a liuely Organe of sight, yet it sees not the owne selfe, and therefore had neede to be helped with the counsell and custodie of another.

10 The eye sees not it selfe, and therefore hath need of the helpe of another.

Againe, God in nature hath prouided a couering for the eye, which with a marueilous volubility openeth and closeth at the pleasure of man; wherein the Lord, who hath done all his workes

11 The couering made by God for the eye, warnes vs it should not be open to euery obiect.

in great wisedome, hath warned vs that it is expedient sometime the eye be closed, and not holden open to euery obiect.

12 Two rules good for gouernement of the eye: The first rule is that we looke to God, before we looke to the creature.

There are two rules good to be obserued for the gouernement of our eyes: first, that before we open the bodily eye to looke to the creature, we first open the eye of our minde, and looke to the Creator; otherwise, if wee looke to the creature before we looke vnto God, we shall assuredly be snared.

13 For as God hath giuen vs an eye to see his workes, so an eye to see himselfe.

As God hath giuen vs an eye to see his works, so hath hee giuen vs an eye, whereby we may see himselfe: shall we thinke he will haue vs to looke to the Sunne, and not to him that made the Sun? Let the eye that lookes to God, direct the eye that lookes to the creature, and we shall look out without danger.

14 How Adams eyes were opened after the fall.

It is said of *Adam* after his fall, that his eyes were opened: which is not so to be vnderstood as if they had been closed before; but because where before all that hee saw was good, now his eyes were opened to see his euill which before he had not, and therefore could not see it.

15 So are the eyes of his miserable posteritie.

And no better are the eyes wherein his miserable posterity foolishly reioyceth; they haue eyes in some part to see their misery, the fruit of their sinne: they haue eyes to look to the baits of pleasure and profit, wherewith they are snared vnawares, but haue not eyes to looke vnto the Lord.

As

As the beasts in looking to other creatures regard nothing but the commoditie of their belly: where they see any thing that may serue vnto it, they lay downe their heads; where not, they goe by it: so naturall men looke vnto the creatures, seeking, *vt addant aliquid ventri, non menti.*

16 Man by nature looketh as the beast, regarding nothing but the belly.

Thus *Euah* looked to the apple, and thinking it good for meate, plucked it, but considered no more: so her children, when they looke to the fowles that flie, to fishes that swimme, to euery good and pleasant creature in the kinde; of all they gather no other collection, but they wish for their bellies sake it were in their hand.

17 As Euah considered no more in the apple but that it was good for meat.

Thus where the sight of Gods creatures should worke in the heart of man a reuerence and loue of God, a meditation of his goodnesse with thanksgiuing; it produceth onely an inordinate and sensuall couetousnesse of the creature.

18 Creatures far abused by naturall men to couetousnesse.

Others againe, looking to the creature more negligently then they should, are snared before they consider of it; so *Sichem* in looking to *Dinah*, and *Dauid* in looking to *Bathsheba*: for it is come to passe by a most iust recompence, *Vt qui exteriori negligenter vtitur oculo, interiori non iniustè cæcetur*; that he who negligently vseth the exterior eye, should iustly be blinded in the interior.

19 Creatures also to an euill gouernd eye are the snares of concupiscence. *Gregor. Moral. lib 21.*

The necessitie of this rule shall yet better appeare to vs, if we consider that it is not the eye

which seeth, there is one within that lookes out at the window of the eye, to wit, the soule: if the soule be spiritually disposed, there is nothing we looke to shall offend vs; if otherwise, then euery thing wee looke vnto becomes a snare vnto vs. *Multa enim retia tenduntur nobis à diabolo*; for many nets are spread out by Sathan, wherein to trap vs; yea, if our hearts be not kept in a good estate, *ipsi nobis oculi retia sunt.*

20 As the heart is, so is the eye.

Ambr. de panit. lib. 1 cap. 14.

The second rule for gouernement of our eyes, is, to acquaint them with pouring out of teares for the miseries which our sinnes haue brought vpon vs. The same eyes which God hath giuen vs for Organes of our sight, he hath also giuen vs for Conduits of our teares: therfore we see that in Nature children first mourne with their eyes, before they looke on any thing to delight in it.

21 The second rule is, that we acquaint our eyes with tears, so shal they not be carried away easily with vanitie.

Thus if the sight of the creature moued vs to mourne, as there is no creature which hath not in it a witnesse of that vanity whereunto for our sinne it is subiect, it should not so readily bee a snare vnto vs, to entrap vs in sinne as it is.

22 Euery creature presenteth to vs some matter of mourning.

For as the children of Noble-men, looking to pleasant buildings and landes, which sometime belonged to their fathers, but now are possessed by others, are rather moued to mourne then to laugh: so we, when we see the heauens altered, the earth accursed, the soueraignty ouer the creatures taken from vs, and in euery creature a foot-

23 Why the apparent beauty of the creature should not delight vs.

step

ſep of that miſery which is the puniſhment of our Apoſtaſie, haue more neede to mourne for thoſe miſerable effects of our ſinne, then vainely to be delighted with an apparent beautie of the creature.

The Cenſure.

But now the great number of them who looke with wandring eyes, Eſa. 3. 16. *with eyes full of adulterie*, 2. Pet. 2. 14. *with hauty eyes, and eye-lids lifted vp*, Prou. 30. 13. *proueth, that all are not Chriſtians indeed, who now vſurp the Chriſtian name.*

CHAP.

Chapter IIII.

Of his Tongue.

The Lords Command.

How our tong ſhould be gouerned in ſpeaking to God.

He that keepeth his mouth keepeth his life, Prouer. 13. 3. *yea, he keepeth his ſoule from affliction*, Prouer. 21. 23. *for life and death are in the power of the tongue*, Prouerb. 21. 23. Specially, *be not raſh with thy mouth, neyther let thine heart be haſtie to vtter a thing before God: for God is in the heauen, and thou art in the earth, therefore let thy wordes be few*, Eccles. 5. 1. *and vſe not thou vaine repetition as the heathen, who thinke to be heard for their much babling*, Mat. 6. 7.

But

But before all things sweare not, neyther by heauen, nor by earth, nor any other oath, Iam. 5. 15 *but let your communication be yea, yea, nay, nay: for whatsoeuer is more then these, commeth of euil,* Matth. 5. 37. Swearing forbidden.

And say not, this day or to morrow we will goe into such a Citie, but if the Lord will, and we liue, we will doe this or that, Iam. 4. 13. Presumptuous speaking condemned.

In many wordes there cannot want iniquitie: but he that refraines his lips is wise, Pro. 10. 19. *If any man among you seem to be religious and refrain not his tongue, but deceiues his owne heart; this mans religion is vaine,* Iam. 1. 26. *A wise man concealeth knowledge,* Prouer. 12. 23. *and hee that hath knowledge spareth his words; yea, euen a foole when hee holdeth his peace is counted wise,* Prou. 17. 27. *In all labour there is abundance: but the talke of the lips bringeth want,* Prou. 14. 23. *be yee therefore swift to heare, but slowe to speake,* Iam. 1. 19. Babbling and much talking condemned.

Put away from thee a froward mouth, Pro. 4. 24. *and cursed speaking,* Colos. 3. 8. *for cursing and blessing ought not to proceede out of one mouth, no more then out of one fountaine proceedeth sweet water and bitter,* Iam. 3. 10. Cursed & froward speaking.

Lye not one to another, Iam. 4. 11. *keepe thy tongue from euill, and thy lippes that they speake no guile,* Psalme 34. 13. *Speake the truth euery man to his neighbour,* Zach. 8. 16. All lying and back-biting forbidden.

for a righteous man hateth lying wordes, Prou. 13. 5. *And see you speake not euill of another*, Iam. 4. 11.

Filthy and profane speaking.

Put away all filthy speeking also out of thy mouth, Colos. 3. 8. *neyther let fornication once be named among you, nor filthinesse, nor foolish talking, nor iesting, which are things not comely, but rather giuing of thankes*, Ephes. 5. 3. *for euill speeches corrupt good manners*, 1. Cor. 15. 33.

General'y all corrupt communication forbidden.

And generally, *let no corrupt communication proceede out of your mouthes, but that which is good to the vse of edifying, that it may minister grace to the hearers, your speech being gracious alway, and powdred with salt*, Colos. 4. 6.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

[a] Psal. 141. 3.

[b] Psal. 119. 43.

[c] Psal. 51. 15.

[d] Psal 71. 8.

[e] Psal. 19. 14.

SEt [a] a watch, O Lord, I beseech thee, before my mouth, and keepe thou the doore of my lips. Take [b] neuer the word of truth vtterly out of my mouth: but [c] open thou my mouth, and my lips shall shew forth thy praise: yea, [d] I shall be filled with thy prayses, and with thy glory euery day. So let thou [e] the words of my mouth be alway acceptable in thy sight, O Lord my Redeemer. Amen.

The

THE CHRISTIANS Practise of this Commaund.

I Will keepe my mouth bridled, and will take heede that I sinne not with my tongue, *Psal.* 39. 1. I haue purposed that my mouth should not offend, *Psal.* 17. 3. I will speake no vaine word, *Esa.* 58. 13 but with my mouth will I declare thy prayses, O Lord, from generation to generation, *Psal.* 79. 13. I will not hide thy righteousnesse within my heart, but will declare thy truth and thy saluation, and will not conceale thy mercy and thy truth from the great Congregation, *Psal.* 40. 10. Yea, the prayses of God shall bee in my mouth continually, *Psal.* 34. and my tongue shall intreat of thy word, *Psal.* 119. 172. I will sing to the Lord all my life, and will praise him while I liue, *Psal.* 104. 33. At midnight will I rise to giue thankes to thee, O Lord, *Psal.* 119. 62. I preuent the morning watch to cry to thee, *Psal.* 119. 147 Seuen times in the day doe I praise thee, *Psal.* 119. 164. yea, all the dayes of my life will I prayse thee, as long as I haue any being, will I sing

How the Christian vseth his tongue to the honouring and praysing of God.

Let them be ashamed who delight to speake of any subiect, but of Gods saluation.

How the Christian vseth his tongue to the edification of others.

ſing to my God, *Pſal.* 146.2. Thy ſtatutes ſhall be my ſongs in the houſe of my pilgrimage, *Pſal.* 119.54. and my mouth ſhall daily rehearſe thy righteouſneſſe and thy ſaluation: for I know not the number, *Pſal.* 71.15.

Moreouer, I will ſpeake (vnto man) as before God in Chriſt Ieſus, 2. *Cor.* 12.19. A deceitfull tongue ſhall not be found in my mouth, *Zeph.* 3.13. but my wordes ſhall be in the vprightneſſe of mine heart, *Iob* 33.3. Neyther will I ſuffer my mouth to ſinne, by wiſhing a curſe to the ſoule of him that hated me, *Iob* 31.30. There is no lewdneſſe nor frowardneſſe in my wordes, *Prou.* 8.8. My tongue alſo ſhall ſpread abroad knowledge, *Prou.* 15.7. and my mouth ſhall be a well-ſpring of life, *Prou.* 10.11. I will vtter the wordes of grace, *Eccles.* 10.12. that my lips may feed many, *Prou.* 10.21. and the comfort of them may aſſwage the ſorrow of the afflicted, *Iob* 16.5. confirming him that is ready to fall, and ſtrengthning the weake knees, *Iob* 4.4. for God hath giuen me the tongue of the learned, that I ſhould know how to miniſter a word in ſeaſon, to the weary, *Eſa.* 50.4. and hath enriched me with all kinde of ſpeech, and neceſſary knowledge: for the which grace I thanke my God in Chriſt Ieſus.

The

The Observations.

1

As in the Apostasie of *Adam*, the poyson of sin, like a fretting canker, ran through the whole nature of man; so in the Regeneration the grace of our Lorde Iesus goes through the whole man, sanctifying him throughout both in soule and body to make him a new creature.

1 The grace of Regeneration doth goe thorough the whole man.

Sinne hath not taken away the members of mans body, but the right motion & vse of them: for the eye still lookes, the tongue speaketh, the hand moueth; but not as they should.

2 Sinne hath taken away, not the members, but the right motion of them.

When the Palsie looseth the members of the bodie, to moue against the will of him that possesseth them, it is counted a pittifull disease: but now when sinne hath loosed them to moue against the will of him that made them, and the will of them that owe them; it is a pitie to see how foolishly naturall men reioyce in it, not considering it is a sickenesse which tends to the second death.

3 Man naturally is diseased with a spirituall palsie.

If man had beene created for God onely, hee should not haue needed a tongue; for the Lorde knowes

4 How necessarie the tongue is to the mind of man.

knowes the meaning of the minde without the tongue: and if hee had beene made for himselfe onely, the motions of the minde had beene ufficient for himselfe also; but God hath made one man to bee a comfort to another, and therefore hath giuen him such Organes as whereby euery man may giue intelligence of his minde to another.

5 The office of the tongue is to be a trouch-man betweene heart & heart.

For this is the office of the tongue, to bee a faithfull interpreter of the mind, & a trouch-man betweene heart and heart: but as they who vnderstand not others languages, though they see others faces, can conclude nothing between them, without the helpe of a faithfull interpreter; so cannot the heart of one man communicate the conceptions therof to another, vnlesse the tongue be, as *Ambrose* calles it, *Speculum mentis*, a Glasse wherein the mind may be seene.

6 The tongue by Sathan diuided from the heart.

But that which God made for good, Sathan hath turned into euill; for now the heart and tongue are so peruerted from their originall innocencie, that now the tongue is imployed by the heart to deceiue, exponing in worde the thoughts of the heart, otherwise then they are indeede.

7 A threefold diuision hath ensued vpon the fall of man.

A threefold diuision hath ensued vpon the fall of man, as a punishment thereof: first, a diuision of hearts: secondly, a diuision of tongues: thirdly, a diuision of the tongue from the heart.

The

The diuision of one mans heart from another is a iust punishment of mans diuision from God: so long as *Adam* and *Euah* liued at one with God, they liued at one among themselues; but so soone as they were diuided from God by sinne, they became also diuided among themselues, *Adam* blaming *Euah*, and accusing her to God, in whom before he reioyced, as bone of his bone, and flesh of his flesh.

8 The diuision of one mans heart from another, is a punishment of mans diuision from God.

And this hath proceeded so farre among their posteritie, that looke how many men there are in the world, as many sundry iudgements and wils there is among them; which would not faile to breede horrible confusion, if God had not locked vp the heart of man, and made it vnknowne to another; or otherwise where it is knowne, did not restraine the heart of man, and that for entertayning a societie and fellowship among men.

9 In great wisedom hath God hid one mans heart from another.

As for the diuision of tongues, it came into the world as a iust punishment of mans rebellion against God in the building of Babel: for where before the flood for the space of one thousand and sixe hundred yeares and more, the whole world spake one language, and one hundred and thirtie yeare after the flood also; for their high conceit in building of Babell, to get themselues a name, GOD confounded their languages.

10 The diuision of tongues is also a punishment of mans sinne.

And

11 Yet is it receiued for a blessed policy in the Popes Church, which God laid on for a bitter curse.

And yet it is strange, that this diuision of tongues inflicted on man for a punishment of his pride, and threatned also by God as a curse vpon his people, to send a Nation vpon them whose language they vnderstand not, should be receiued into the Popes Church as a blessed policie: for there hee that is in the roome of a builder, speaks that which the people vnderstand not.

12 Diuision of the tongue from the heart, is both a sinne and a punishment of sinne.

But the diuision of the tongue from the heart, is the worst of all; beeing not onely a punishment of sinne as the former, but a sinne also; and such a sinne as is a protector and maintainer of many sinfull and mischieuous conceptions of the heart.

13 A world of wickednesse committed by the tongue.

Whereof it comes to passe, that innumerable euils are committed by the tongue: for which, Saint *Iames* iustly tearmes it, *A world of wickednesse*; and accounts so much of gouernement or mis-gouernement of the tongue, that the one hee esteemes the proofe of a perfect man, the other an argument of an irreligious man.

14 Not the halfe onely, but our whole life is ful of the sinnes of our tongue. *Nazian. in deplor. cal. anima. Basil. in Psal. 32*

For this cause also *Nazianzen* affirms, that the halfe of the sins of our life are committed by the tong. *Lingua dimidiam humanorum vitiorum partem sibi vendicat:* but *Basil* going further, saith, *Tota vita nostra lingua delictis est referta*, that our whole life is full of the sinnes of our tongue.

If

If wee goe through the decalogue, wee shall finde the tongue guiltie of the transgression of all the precepts thereof, a seruaunt to all sorts of sinnes, which breake out in action.

15 By the tongue we transgresse all the Commandements.

Against the first Commaundement it offends by blaspheming God, as *Pharaoh* did, while hee saide, *Who is Iehoush?* as *Sennacherib* did, *your God is not able to deliuer you:* as the fooliſh doe, who say, *there is no God:* as the prophane doe, who say, *he seeth not*, or *he doth not regard:* these are stout words against the Lord.

16 Sinnes of the tongue against the first Commandement. Exod. 5.2. Esay. 36. 14 Psal. 14. 1. Psal. 94. 7.

Or else in cursing by the name of the diuel: some customablie sacrifice to him, deuoting that in their anger to Sathan, which should bee dedicated to God: others seeke vengeance from Sathan vpon such as haue offended them, not remembring that GOD is the God of vengeance: thus both of them by a most horrible impietie set vp Sathan in the roome of God. Lamentable it is to heare how this sin abounds in this Land, as if it were Calicut or Narsinga, where Sathan is worshipped.

17 Cursing also by the name of the Diuell.

Against the second Commaundement, the tongue offends in speaking reuerentlie of Idols, which are to be abhorred: as the Iewes, vvho called the works of their owne hands *Baali*, my Lord; or as *Micah* did, who when they of Dan had taken his Idols from him, hee ranne crying and lamenting after them, ye haue taken away

18 The second Commandement transgressed by reuerent speaking of Idols.

my gods, and what more haue I? as if all vvere gone when they were gone.

19 Vanity of Idols known by Natures light.

The Ethnicks may make them ashamed, who by Natures light, saw that this was vanitie. *Plato* disswaded the people from hauing gods of gold, least they should expone them vnto theeues: and *Fabius* vvhen hee spoyled Tarentum, tooke not away their Idols. *Relinquamus, inquit, Tarentinis Deos suos iratos*; Let vs leaue vnto the Tarentines, their Gods angry at them: for these Gods that could not defend Tarentum, will neuer defend Rome.

20 But much better by the light of the Word.

But the light of the Word doth more cleerly instruct the Christian, that the gods which made not heauen and earth, should not haue place on earth, except it be to be burnt vnder an Oake, as *Iacob* did with them: farre lesse will he giue them any honorable place in his tongue, to name them with any reuerence.

21 The third Cõmandement transgressed by idle and vnreuerent vsing of Gods Name.

Against the third Commaundement the tongue is abused, in the vaine, idle, and vnreuerent vsing of the Name of GOD, to the smallest toy and trifle vvhich doth occurre. It was Sacriledge for any man to annoynt his ovvne flesh vvith the holie Oyle which was appointed for the Tabernacle; much more Sacriledge is it to abuse the Name of GOD vnto follyes, which are neither for his glory nor mans edification.

Yet

Yet this abusing of Gods Name in idle and foolish talking, is counted a necessary recreation to passe the time vvithall; but why doe not men remember that they must giue an account of idle talking? Or why are men so prodigall, as for to spend the time of Grace (which God hath lent them, that in it they might bee reconciled with him) in vnprofitable and vaine sports, vvhich doe encrease their enmity with him?

22 Idle talking counted a necessary recreation.

No Merchant will spend the time of his market any other way but in buying and selling. Or will the Husband-man when seed-time comes, let it goe by, and delight himselfe in matters of smaller importance? what folly then is this, that the time of Grace, wherein wee should make peace with God, is passed ouer with vaine and merry talking among men?

23 The time of grace should not be vainly spent.

Beside this, by rash and vnnecessarie swearing, this Commandement is broken; *An oath* (saith the Apostle) *is the ende of all Controuersie:* it is the last refuge whereunto Truth runneth for credit. For three wayes haue wee to confirme our speech; first, affirmation or deniall; when this is not credited, then we goe to asseueration; when this also can haue no place, then wee goe to swearing: but that which is the last band of Truth, now men commonly doe make it the first.

24 It is transgressed also by rash & vnnecessary swearing.

25 Horible oathes made customable.

Yea, many not content in simple manner to sweare by the Name of God, as if that vvere too base a thing for such hautie spirits as theirs are, proceed in their blind presumption to more horrible oathes, by the bloud, the wounds, and the body of the Lorde, by which they were redeemed; thereby proclaiming to all the world, that the loue and reuerence of God vvas neuer in their heart.

26 How a certaine Iudge tryed the right childe of a dead Father.

It is recorded of a certaine Iudge, who hauing three of the children pleading before him for the goods of their defunct Father, hee tooke vp the dead bodie, and set it to them as a marke, promising that which of them shot neerest his heart, should be made possessor of all his goods: vvhereupon the first did shoot, the second also, but the third refused; vvhom for that cause the Iudge adiudged to be possessor of all his fathers goods, as the most kindly and naturall sonne of the three.

27 Not vnlike as *Salomon* tryed the right mother of a dead child.

Thus as *Salomon* tryed the right mother by her kindly affection toward her Childe: so this Iudge tryes the right child by his kindly affection toward his father.

28 By this same rule godlesse swearers are proued not to be the sonnes of God.

But if the professors of this age were tryed by this rule, many of them would be found to be none of the sonnes of God: for they spare not to shoote the venomous arrowes of their blasphemous speeches against the heart of their heauenly

heauenly Father, against the blood, the wounds, and the bodie of their blessed Redeemer: for so *Levit.*24. 11. the blasphemer is said to haue pierced the hart of God.

29 The fourth Commandement transgressed by rashnesse in prayer. Eccles.5.1.

The offences of the tongue against the fourth Commaundement, are especially two: the first is rash vttering of prayers or praises without sanctification or premeditation going before. *Be not rash with thy mouth, neither let thine heart be hastie to vtter a thing before God.*

30 Or by speech in hypocrisie.

The other is speech in hypocrisie, whereby men draw neere to God in their mouthes while they are farre from him in their harts. The Lord loues truth in the inward affections, and delighteth to be worshipped in spirit and truth: otherwise, if we haue him in our mouthes, and not in our hearts, fearefull is our recompence; for hee shall haue vs in his mouth to spue vs out, not in his heart to keepe vs for euer with himselfe.

31 The tongue not right ordered toward God, will neuer be right ordered toward man.

Thus wee see how the tongue is abused to transgresse the Commaundements of the first Table, but here the vnrulinesse thereof rests not, it proceedeth also against the second Table: for the tongue which is not rightly ordered toward God, will neuer be reuerent toward men, nor spare to dishonour euen those whom most of all they are bound to honour.

32 Three comely ornaments of our speech toward all men.

There are three comely ornaments of our speech toward all men: first, truth: secondlie,

loue: thirdly, meekeneſſe and modeſtie: For firſt wee ſhould ſee that wee ſpeake the truth; ſecondly, that we ſpeak it in loue; thirdly, with meekeneſſe.

33 In ſpeaking to our Superiours we muſt vſe reuerence.

But in ſpeaking to our Superiours wee ought to ioyne the fourth, which is reuerence: if vvee be not ſilent in the preſence of our betters, as *Elihu* was at the preſence of the ancients, at leaſt let vs ſpeake with reuerence; as *Sarah* is commended for that ſhe ſpake reuerently to her Husband.

34 Againſt the ſixt cõmandement murther committed by the tongue.

Againſt the ſixt commandement the tongue is an inſtrument of tranſgreſsion many waies; for moe are ſlaine with the tongue then with the hands: as *Daniels* accuſers ſlew him with their falſe accuſing tongues, when they durſt not ſtirre him with their hands.

35 How an euill tongue is deſcribed by Dauid.

Therefore *Dauid* compares an euill tongue to the venome of Aſpes; to Iuniper coales, and to arrowes; and indeed it is worſe then any of theſe. As for the venome of Aſpes, there are Antidotes to preſerue thee from it; but what will keep thee from the ſting of an euil tongue? not Innocency it ſelfe. And Iuniper coales though they be very hot, burne none but ſuch as touch them; but the euil tongue hurts them that neuer offends it: and for the arrow, diſtance of place will defend thee from it; but goe where thou wilt, the malice of an euill tongue ſhall ſtill perſecute thee.

The

The seauenth Commaundement is transgressed by the filthy and corrupt communication of the tongue: for filthinesse conceiued in the heart, imployes the tongue to prepare a way for committing of the deed: yea, *Praxis assuescere sermonibus via quædam est ad rem ipsam.* But to the children of God, it is a very griefe to heare any thing that doth not edifie their hearts in the loue of God: *Intolerabile æstimant quicquid illud non sonat, quod intus amant.*

36 The seauenth commaundement transgressed by filthy speaking. *Basil. de legend lib. Gentil.*

Greg. Moral. lib. 7. sect. 21.

In all purposes the holy Spirit keepeth a holy language: vvhen hee speakes of *Adams* copulation with *Enah*, he saith, that *Adam* knew his wife; when he speakes of *Sauls* going to the caue for naturall purgation, he saith, he went in to couer his feet.

37 Of all purposes Gods Spirit speakes in a holy manner.

This as it teacheth vs to speake of all things in an holy manner: so it shewes of vvhat spirit they are, whose lippes are no sooner opened to speake, but incontinent ye may smell the stinking corruption of their heart, infecting vvith their filthy breath both the ayre, and the eares of the hearer.

38 They are led with an vnclean spirit vvho speake filthily.

Against the eight Commaundement it transgresseth in like manner in one of these extremities: either in giuing to men more then is due, by flattery and assentation; or else in taking from them by slandering and backbiting, that vvhich iustly appertaines vnto them.

39 The eight cõmandement is transgressed by flatterie or backbyting.

For

40 Sathan laboureth to defame the name, wher he cannot corrupt the conscience.

For where a man hath two things necessary to make him a profitable instrument of Gods glory, & the good of others, to wit, his Conscience, by which he is approued to God, and his good name, by which he hath fauour with men; Sathan, because he cannot corrupt their conscience, doth what he can by euill tongues to steale away their good name, that they should be the lesse able to doe good to others.

41 The ninth Cõmandement transgressed by lying.

The ninth Commaundement is trangressed generally by lying: which becomes the more grieuous sin, the more artificially it is set out. As a potsheard ouerlayd with siluer drosse, *Prou.* 26. 23. so is falshood and hatred, when by dissimulation they are cloked with the shadowes of truth and loue.

42 Lying with dissimulation belongs to the seed of the Serpent.

This disposition to lie with dissimulation, belongs to the seed of the crooked Serpent, who hauing his head one way, can wry his hart another way; but the children of God are vpright men, who haue their hearts and their tongues going vpon one line.

42 This is the shame of the Popes Church.

It is therefore an exceeding great shame to the Popes Church, that they professe and practise so abhominable and damnable a doctrine, as that a man may thinke one thing with his heart, and sweare another thing with his tongue. This also amongst many other, sheweth of what spirit they are.

Thus

Thus we see how the tongue is subiect vnto many spirituall diseases: for remedie whereof, two rules in all our speech would be vsed; meditation before we speake, and then moderation in speaking.

44 Two necessary rules for gouernement of our speech.

It is very expedient that meditation go before speech: wherein we are to consider; first, if that we would speake be lawfull: and though it be, yet are we to see whether also it be expedient to be spoken, at such time, in such place, to such persons; our first thought may be corrected with a second, and bettered without hurt or shame: but it is not so with our words.

45 First, that before we speake we vse meditation.

The next, that in speech we vse moderation: for this cause God hath giuen man but one tong with two eares, to teach him, he should be more ready to heare then to speake: he hath also placed it within, and guarded it with a double hedge, one of flesh, another of bone, and therewithall hath bound it by a bridle to the breast; by all these recommending to vs moderation of speech.

46 Next, that in speaking we vse moderatiō.

The Censure.

But now the great number of them, who abuse their tongues to all the sinnes whereof I haue spoken, euidently proues, that all are not Christians indeed, who now vsurpe the Christian name.

Chapter V.

Of his Eating.

The Lords Command.

The great bountifulneſſe of God appears in that he hath made all his creatures to ſerue for mans vſe.

Every creature of God is good, and nothing ought to be refuſed if it be receiued with thankeſgiuing, 1. Tim. 4. 4. *for it is good that the heart be ſtabliſhed with grace, and not with meates*, Heb. 13. 9. *therefore eate and drinke of ſuch things (after thankſgiuing) as ſhall be ſet before you*, Luk. 10. 7. *for thou maiſt kill and eate fleſh, whatſoeuer thine hart deſireth, according to the bleſſing of the Lord thy God, which he hath giuen thee*, Deut. 12. 15. *Euery thing that moueth and liueth ſhall be meate for you: as the greene hearbe, haue I giuen you all things,*

things, Gen. 9. 3. *But whether ye eate or ye drinke, or whatsoeuer ye doe, doe all to the glory of God*, 1. Cor. 10. 31.

But he will not haue vs to vse them with any excesse.

Take heed least at any time your hearts be ouercome with drunkennesse and surfeting, least that day come vpon you vnawares, Luk. 21. 34. *Be not filled with wine, wherein is excesse: but be ye filled with the spirit*, Ephes. 5. 18. *Eate for strength, and not for drunkennesse*, Eccles. 10. 17. *for he that refraines not his appetite, is like a Citie broken downe without wals*, Prou. 25. 28.

Not to take them from others by oppression.

Neyther eate yee the bread of oppression, but worke with quietnesse, and eate your owne bread, 2. Thes. 3. 12. *being content with that which God hath giuen you: for better is a little in the feare of the Lord, then great treasure, and trouble therewith*, Pro. 15. 16.

Neyther yet to take them for himselfe without thanksgiuing.

And when ye haue eaten and are satisfied, then praise ye the name of the Lord, Ioel 2. 26. *and deale thy bread to the hungry, and bring the poore that wandereth into thine house: then shall thy light spring out in the darknesse, and the Lord shal guide thee continually, and satisfie thy soule, and thou shalt be like a watered garden, and like a spring of water, whose waters faile not*, Esa. 58. 10.

THE CHRISTIANS PRAYER for Grace to obey this *Command.*

[a] Pſal.145.15.

THe [a] eyes of all things doe wait vpon thee, O Lord, thou gineſt them meat in due ſeaſon, thou openeſt thine hand and filleſt all liuing things of thy good pleaſure. [b] Thou gineſt food to all fleſh; [c] yea, euen to the beaſts and young Rauens that cry: [d] feede me alſo (O Lord) with food conuenient for mee, [e] and let neuer my table be a ſnare vnto mee, [f] that when I am filled, my heart ſhould be exalted againſt thee: [g] but ſtrengthen me in the inward man [h] with that bread of life that came down from heauen, and doth giue life to the world. [i] So ſhall I be ſatisfied with thy fauour, and filled with thy bleſsing, through Ieſus Chriſt. Amen.

[b] Pſal.136.25.
[c] Pſal.147.9. Iob.39.3.
[d] Prou.30.8.
[e] Pſal.69.22.
[f] Hoſea 13.6.
[g] Epheſ.3.16.
[h] Iob 6.33.
[i] Deut.33.23.

The

THE CHRISTIANS Practise of this Commaund.

I Esteeme the words of thy mouth more then mine appointed foode: *Iob* 23. 12. I will reioyce continually in thy name, *Psal.* 89. 16. and in all things giue thankes to thee. I haue learned in whatsoeuer estate to bee contented, *Phil.* 4. 11. Therefore I will eate to the contentation of my minde, *Prouerb.* 13. 25. And albeit to the cleane all things be cleane, *Tit.* 1. 15. and all things be lawfull to mee, 1. *Cor.* 6. 12. yet will I not vse my liberty as an occasion to the flesh, *Gal.* 5. 13. neyther will I eate of any thing wherby my brother may be offended, 1. *Cor.* 8. 13. farre lesse will I eate of meates sacrificed to Idols, or otherwayes forbidden, whereby my God should bee offended. The fatherlesse also doe eate thereof, and I will not eate my morsels alone, *Iob* 31. 17. I will poure out my soule to the hungry, *Esay* 58. 10. and send a part to the poore, for whom none is prepared, *Nehem.* 8. 12.

The Christian eateth his meat with thankesgiuing.

With contentation of his owne minde.

With charity toward others.

The Observations.

1 Sufficiency of food allowed by God to mā.

THe Lord our God hath dealt very liberally with the Christian, as concerning his meat: for he hath not onely giuen him euery greene herbe, but euery thing also that moueth & liueth hath God giuen him for meate *Gen.*9.3.yea all his creatures hath he subdued to serue man, man being a seruant to his God, according to that of the Apostle, *All are yours, and yee are Christs.* 1.Cor.3.12.

2 Sathan makes man count it lawfull meat which God cals vnlawfull, or by the contrary.

But the wicked eye of that euill one, enuies that man should enioy this great goodnesse of God. And therefore as he tempts man to thinke that meate lawfull which God hath proclaymed to be vnlawfull, for so he did to our Parents in Paradise: so also hee tempts man to count that meat vnlawfull, which God hath proclaymed to be lawfull, that so by one of two extremities, he may snare the consciences of men.

3 Doctrine of Diuels defended by Papists.

This is that doctrine of Diuels, so called by the Apostle, which forbids to marry, and commands to abstaine from meat, which God hath created to be receiued with thankes, 1. *Tim.* 4. 4. and now is set out to the world by that Apo-

Apostate Church of Rome, vnder the shew of holinesse and truth; for so vnto some men they command abstinence from all flesh at all times, as to their Charter-house Monks: to others they command abstinence from flesh at certain times, and that not for fasting and prayer onely, but because forsooth in the dayes of *Noah* all flesh was accursed, but not the fish.

Durand. lib. 6. cap. de alijs Ieiunijs.

Is not this to binde the conscience where God hath made it free? Is not this to *pollute that which God hath purified?* Act. 10. 15. *Wo be vnto them, for they put darkenesse for light, and light for darkenesse, they speake good of euill, and euill of good,* Esa. 5. 20.

4 Thus they pollute that which God hath purified.

And yet the Christian, notwithstanding that God hath giuen him this libertie, hath a great care that he vse not his libertie as an occasion to the flesh: therefore in eating hee hath first a respect to God that he offend him not in the vsing of his creatures: secondly, a respect to his brother, that he offend not him: and thirdly, a respect to himselfe, that his Table be not a snare to him; and the nourishment of his body, become not the nourishment of sinne in his body.

5 How the Christian in eating respecteth God, his neighbour, and himselfe.

First then in eating he looks vp to God, and receiues his meat with prayer and thankesgiuing; and that for two causes.

6 First he respecteth God, and receiueth his meate with prayer;

For hee knowes that man liues not by bread onely, but by euery word that commeth out of the

7 For it is not bread but Gods blessing that maintaines life.

the mouth of God, and that it is not the meate, but the blesing of God that continues life: for if it were, then they who are best fedde, would proue most liuely and healthfull: but we see the contrary by experience, that as *Daniel* grew better vpon his pottage, then the other children did on the Kings portion, so are poore labourers more healthfull and liuely, then they who are more delicately nouriſhed.

8 In euery creature Sathan hath a snare, therefore he eateth circumspectly.

Againe, hee knoweth that in euery creature Sathan hath laid his secret snare to trappe him, and therefore dooth hee eate circumspectly, so putting downe his hand and his head to those creatures which are beneath him, that hee also lifts vp his eyes and his heart to God, who is aboue him: not vnlike to the watchfull Cocke, of whom Naturalists write, that when with the one eye hee doeth looke downe to his meate, with the other hee dooth looke vpward, least any rauening Bird vnawares should come vpon him.

9 As Iob in banqueting sacrificed for his children, so the Christian for himselfe and others.

And as patient *Iob* when his children were banqueting sent for them, sanctified them, and sacrificed for them euery day, fearing lest they had sinned and blasphemed God in their hearts; so the Christian knowing the malice and subtilty of Sathan, and fearing his own weakenes, armeth himselfe before meate, at meate, and after meate, with continuall prayer.

Secondly,

Secondly, the Christian so regardeth himselfe in eating, that hee keepeth a duetie to his neighbour: for albeit all things be lawfull to him, yet will he not eate of any meat, whereby his brother may be offended.

10 Secondly, he respecteth his brother, and will not eate to offend him.

And as for them who are in necessity, hee is mindefull of them, that of his abundance something may bee forth-comming to them. Worldlings like churlish *Nabal*, doe account all that they haue their owne; *Shall I take my bread and my flesh?* (said he) *&c.* 1. *Sam.* 25. 11. and they cannot suffer willingly any thing to goe by their owne mouthes; as if they onely were the sonnes of God, for whom all things were made: but the Christian deales his bread to the hungry; he will not eate his morsels alone, as *Iob* dooth protest of himselfe: at least with godly *Nehemiah*, hee will haue a care to send a part to the poore for whom none is prepared.

11 He hath a respect also of them who are in necessity.

The third point of the Christians discretion in eating, doth respect himselfe: if his portion bee small, hee vseth it with contentment, hee dooth know that God is the great Steward of the whole Familie, who giueth to euery one of his Children, their portion in due measure, as he knoweth to be meetest for them, and therefore will he not murmure in any case.

12 Thirdly, he respecteth himselfe, eating with contentment and temperance.

13 Temperance is not so well knowne in want as in wealth.

If againe his portion bee more then may content him, hee dooth vse it with sobriety: for Temperance is not so well knowne in want as it is in wealth. To abstaine when thou hast not, may bee of compulsion: but in the middest of wealth to bee continent is great sobrietie.

14 Sathan tempts eyther to forbidden meate or to forbidden measure.

As Sathan got the vantage of *Adam* and *Euah* by tempting them to eate of forbidden meate: so hee dooth seeke vantage of their children, by tempting them to eate in a forbidden measure. And as a Citie without walles is an easie prey to a stronger enemie; so is a man (sayth *Salomon*) who cannot restraine his appetite.

15 Intemperance is both a sinne, and a mother of many sinnes.

Intemperance is not onely a sinne, but a mother of many sinnes: and therefore is Sathan the most carefull to driue inconsiderate men vnto it.

16 It makes a man vnable for all spirituall exercises.

For first toward thy God it doth make thee vnable eyther to giue him seruice, or to receiue any good from him: hee that is ouercome of surfeting, can neyther pray to God nor praise him, nor yet receiue any Grace from him. As in myrie and watry places nothing groweth, were the seede neuer so good which is sowne in them: so in a heart ouercome with drunkennesse) which is, as *Augustine* called it, *Magna anima submersio*; a great drowning

drowning of the soule) no instruction can take place; wherefore wisely did *Abigail*, who tolde not *Nabal* his folly till his wine was gone from him.

17 It prouokes him to manifold euils, and that first against God.

Neyther doth it onely disable vs to do good, but prouokes vs also to manifold euils against the Lord our God. As Israell sate downe to eate and rose vp to play; so when men haue stuffed their bellies aboue measure, they are exalted against God, and then they fall to their blasphemies, raylings, wantonnesse, and all sorts of inordinate behauiour.

18 The first example of drunkennesse that euer was in the world.

The first man blotted with drunkennesse in holy Scripture was *Noah*, then his nakednesse was discouered, and his owne childe did mocke him: hee stands for an example to the worlds end, that the reward of drunkennesse is the manifestation of a mans owne shame. By it, thou commest into contempt with those, who of all others are most bound to haue thee in honor and reuerence.

19 The second example.

The second was *Lot*, and hee by drunkennesse was easily drawne to commit incest with his owne daughters: for drunkennesse is Sathans *Dalilah*; if once by her deceit the spirituall Philistims that are against vs, twinne vs and our strength, they shall easily make a playfoole of vs, and drawe vs into all kinde of licentiousnesse.

18 It prouoketh also man to euill against his neighbour. Prou.23.29.

Secondly, it draweth thee to enormous offences against thy neighbour: *To whom is woe? to whom strife? to whom murmuring? to whom woundes without cause? euen to them who tarrie long at the wine:* They sit downe with peace, they rise with warre; and where no quarrell is, drinke dooth make discord, euen to the shedding of bloud; yea, oftentimes to death it selfe.

19 What euill it doth to a man himselfe. *Plin.lib.24 c.22*

And thirdly, it bringeth vpon thy selfe manifold inconueniences both of soule and body. Iustly did *Plinius* call an intemperate man, a prodigall man of his owne life: it doth weaken the naturall senses; so that a drunkard cannot discerne betweene a friend and a foe, a shadow and a bodie. Wherefore *Basil* called it, *Mortem momentaneam*; and compared such as are ouercome with it, to the Idols of the Gentiles, who haue eyes and doe not see, tongues and doe not speake, and feet and cannot walke.

20 A drunkard in Gods iudgements becomes his own executioner.

Neyther are these the least effects it worketh in the body: for it weakeneth greatly the naturall life, drowneth the radicall moisture, and breedeth most dangerous diseases; it corrupteth the stomach, infecteth the breath, darkneth the eyes, loseth the ioynts, and hastneth death. Thus a drunkard becommeth his owne executioner, and in Gods righteous iudgements his life is short-

shortened by the same meanes by which hee thought to prolong it.

21 More profane then Esau.

And which is yet worst of all, a drunkard is profane, like *Esau*. As the one solde his birthright for a messe of pottage; so the other dooth sell his part of Gods eternall Kingdome for a belly-full of drinke: for the Scripture telleth vs that no drunkard shall inherite the Kingdome of God.

22 Three rules to be obserued in eating, by a Christian.

But to returne; three things are to be obserued of a Christian in his eating: first, that he eate not forbidden meat: secondly, that hee eate not in a forbidden measure: and thirdly, that he eate not in a forbidden manner.

23 First, that he eate not forbiden meate.

Forbidden meate is whatsoeuer God hath not giuen with his blessing; but man vsurps eyther by oppression, theft, deceit, rapine, or any other such like vnlawfull meanes. *Dauid* in his great extremity of thirst would not drinke the water of the Well of Bethleem, and that because three of his valiant men had brought it to him with the hazard and danger of their liues, through the huge armie of their enemies the Philistims: and farre lesse will a Christian liue on the bread of oppression, and bloud of the poore.

24 Secondly, that he eate not in a forbidden measure.

But were the meate neuer so lawfull, his next care is to take diligent heed that hee eate not in a forbidden measure. For as Manna, gathered

more then was commaunded, turned into wormes; so meate and drinke receiued in greater measure then we should, in stead of being helpefull, doth become hurtfull vnto our bodies.

25 Drinking by measure without measure a customable sin now. *Basil. de ebriet.*

Yet now in drinking, nothing is more spoken of then measure, and nothing lesse done then to drinke by measure: *Nouum genus mensuræ inuentum est, in quo nulla est mensura, vt per poculorum æqualitatem nulla inter homines sit inuidia:* There is now a new kind of measure, wherein there is no measure, that by equality of cups among men there should bee no enuy nor contention.

26 The same sinne damned in the dayes of *Basil* and *Augustine*. *Aug. de temp. Ser. 131.*

This euill, damned by *Basil*, continued not the lesse to the dayes of *Augustine*: whereof hee complayneth, that they thought no shame, *Ad mensuram sine mensura bibere:* in the which strife, hee that may drinke most, *Laudem meretur ex crimine.* From this most filthy custome he exhorteth them to flye, as from the poyson of the Diuell, calling drunkennesse procured by it, *Patrem superbiæ, matrem omnis mali, sororem luxuriæ.*

27 Thirdly, that he eate not in a forbidden manner.

And last of all, when both the meate and the measure is lawfull, yet the Christian hath a care to eate also in a lawfull manner; not grudging nor murmuring at his portion, not longing for a more delicate foode then GOD hath allowed vnto him: but content with that

that which the Lord hath giuen him, he doth looke downe to the poore, to giue them a part, and doth looke vp vnto God to giue him thankes.

The Censure.

But now the want of this Christian disposition in many, euidently proues, that all are not Christians indeede, who now falsly vsurpe the Christian name.

CHAP.

Chapter VI.

Of his Hands.

The Lords Command.

How the hands of a Christian should be gouerned toward God.

Blessed is the man that keepeth his hands from euill doing, Esa. 56. 2. *Consecrate therefore your hands to the Lord*, Exod. 32.29. *that in euery place*, 1. Tim. 2 *yee may lift vp your heart with your handes to God in heauen*, Lament. 3.41. *to praise his name*, Psal. 134.2. *If iniquitie be in thy hand put it farre away*, Iob 11. 14. *for hee whose handes are pure shall increase his strength*, Iob 17. 9.

Toward the poore,

And because there shall euer be some poore

poore in the Land, I commaund thee that thou open thine hand to thy brother, to the needy, and to the poore in the Land, Deut. 15. 11. *Let not your hands be weake: for your worke shall haue a reward*, 2. Chron. 15. 7.

And in his own vocation.

Meddle with your owne businesse, and worke with your own hands as I commanded you. 1. Thes. 4. 11. *He that stole, let him steale no more, but rather let him worke with his owne handes, the thing that is good, that he may haue to giue to him that needeth*, Ephes. 4. 28.

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

LEt not, [a] *O Lord, the worke of mine hands be against thee, to prouoke the eyes of thy glory:* [b] *But let thy beautie be vpon mee, to direct the worke of my hands,* [c] *that they may be kept innocent and pure;* [d] *that so the lifting vp of mine hands may be vnto thee as the euening sacrifice:* [e] *and thou maist accept the worke of mine hands, through Iesus Christ.* Amen.

[a] Esa. 3. 8.

[b] Psal. 90. 17.

[c] Psal. 24 4.

[d] Psal. 141. 2.

[e] Deut. 33. 11.

THE CHRISTIANS Practise of this Commaund.

Hands vnclean, idle, bloody, blackt with bribes, not open to the poore, are not the hands of a Christian.

I Wil wash mine hands in innocency, O Lord, and compasse thine Altar, *Psal.* 26. 6. I will shake mine hands from taking of gifts, *Esa.* 33. 15. No blot shall cleaue to them, *Iob* 31. 7. I will strengthen mine handes to good, *Nehem.* 2. 18. labouring and working with mine owne hands, 1. *Cor* 4. 12. so that by them I minister to my necessities, *Acts* 20. 34. Yea, of the increase which God giueth mee I will stretch out mine hands to the poore and needy, *Prouer.* 31. that so (in my need) I may stretch out my hands to the Lord, *Psal.* 143.

THE OBSERVATIONS.

AS God hath giuen to man a tongue to speake, an eye to see, and an eare to heare; so

so hath hee also giuen him an hande to worke. It were a monstrous thing to see the mouth of a man bigger then his whole body: and to see the most parte of mans life spent in eating and idle talking with his mouth, rather then in doing any good with his handes, is certainely no lesse vnseemely.

1 He is a monstrous man who hath a mouth to speak and eate, and hath no hands to do good.

Idlenesse was neuer tolerated by God: euen when *Adam* was in his innocency, hee would not haue him to liue without labour, and therefore appointed him to dresse the Garden of Eden, and laide it as a law on him and on all men; *In the sweat of thy brow shalt thou liue*: *Caine* and *Abel* were borne Lordes and heyres of all the world, yet were they not brought vp without a calling; the one was a keeper of sheepe, the other a tiller of the ground.

2 Idlenesse was not suffered by God, nay not in innocent Adam.

Gen. 3. 19.

Iacob being demaunded by *Pharaoh* what his vocation was, gaue him a very good answere: but if it were demaunded of many now a-dayes, they would not know what to answer: on whom it were good for the Common-wealth, the Apostles Canon were practised, *He that laboureth not with his hands should not eate.*

3 The wages of an idle man is, that he should want his meat.

To no Countrey hath God giuen all things; not to Canaan in her best estate: therefore when *Salomon* built the Temple, hee sent to Tirus for Timber, to Ophir for Golde: yea, to no man in the world hath God giuen all things,

4 Euery man hath somthing wherein he should worke.

but hath so dispensed his gifts among men, that euery man should worke, one for the helpe of another.

5 The actions of a Christians hand are three.

The action of the handes of a Christian are three: first, hee lifts them vp to God by prayer: secondly, he puts them downe to labour in his vocation: and thirdly, he extendeth them to doe the workes of mercy and compassion toward the needie.

6 The first is to lift them vp to God by prayer.

The first action of his hands is the lifting vp of them to God by prayer; and that is a testimonie of the lifting vp of his heart: this hee dooth, because hee knoweth that all labour is vaine vnlesse the Lord blesse it. *It is in vaine to rise early, and to lie downe late, and to eate the bread of sorrow, the Lord will surely giue rest to his beloued.* Psal. 127. 2.

7 For mans labor in any calling is nothing without Gods blessing.

Adam without the Lords command made a garment to himselfe, but it couered not his nakednesse: *Ionas* made a Booth, but it defended him not from the heate: *Rahel* sought children by artificiall meanes, as the eating of Mandrakes; by naturall meanes, as copulation with her husband; but she got none, till she sought them from God by prayer: *Peter* fished all night and tooke nothing, but when Christ commanded him to cast in the net, then he prospered.

On the other hand prayer drawes downe a blessing vpon the workes of our handes. The marriage

marriage of *Isaac* could not but prosper; for *Abraham* in the beginning of it sought Gods blessing by prayer: *Eliezer* in procuring it, he vseth prayer: *Rebecca* her parents and brethren sent her away by prayer: and *Isaac* receiued her with prayer. Thus our workes sanctified by prayer, shall prosper: and if wee call the Lorde to the beginning of our actions, wee shall not faile to see his blessing vpon the end of them.

8 Actions begun and prosecuted with prayer, cannot but prosper.

The second action of the hand is to worke in the lawfull trade and vocation whereunto God hath called vs. A lawfull trade I call that manner of life which is allowed in the word of God; and these are of diuers sorts: for God in his wisedom hath so distributed his gifts among men, that vnto none hath he giuen all, but hath made euery one to stand in neede of the helpe of another.

9 The second action is to worke with them in our calling.

Religion then takes not away lawfull Trades and vocations, but rather establisheth them. When those men of warre asked *Iohn* the Baptist what they should do, they receiued this answer; *Doe violence to no man, neyther accuse any falsly, and be content with your wages:* he commaunded them not to forsake their calling, but the corruptions of their calling. Thus *Cornelius* after his conuersion to bee a Christian, remained a Captaine: and if Religion take not away the

10 Religion takes not away lawfull trades and vocations.

calling of a Souldier, farre leſſe are we to thinke it takes away other callings.

11 Onely it corrects the abuſes of them,

Onely it correcteth the abuſes of the calling, whereby men adde to the good ordinance of God, the deceit of Sathan: vſing a lawfull calling in an vnlawfull manner; as when the Merchant in making of his Merchandiſe vſeth deceitfull balances, or weights of a double meaſure. As indeed there is no calling in the world ſo good, which hath not the owne worme to corrupt it.

12 The third action is to ſtretch them out to the poore.

The third action of the hand is to ſtretch out, and giue to the poore. It is true of all the godly, which *Salomon* ſaith of the godly woman, *She ſtretcheth out her hand to the Wheele, and then ſhee ſtretcheth out her hand to the poore:* for after that God hath increaſed them in their lawful calling, then of their abundance they giue to the needy.

13 Why God hath made ſom rich, others poore.

The Lorde hath made ſome of his children rich in worldly things, and others hee hath made poore; that the one ſhould be examples of mercy, the other patternes of patience in his Church.

14 As we take from God, ſo ſhould we giue to the poore. Deut. 15.7.

Vnder the Law God fore-warned Iſrael, that the poore ſhould euer be with them; and our Sauiour hath fore-warned vs of the ſame vnder the Goſpell: and therewith the commandement is giuen; *With-draw not therefore thine hand from*

from thy needy brother. For this cause was it inioined to the Israelite in the time of harueſt, that he ſhould leaue a part of his cornes ſtanding in the fields, that the poore might take it; teaching vs, that as we haue a hand willingly to take from the Lord: ſo we are bound to open it, and liberally giue to the poore.

15 Liberality toward the needy recommended by the example of God.

For this liberality to the indigent and needie, is recommended to vs both by the example of God himſelfe, and of his moſt excellent creatures. The goodneſſe of God is extended to all, hee makes his Sunne to ſhine, and his raine to fall, euen vpon thoſe which are vniuſt; teaching vs not to neglect, farre leſſe to contemne other men, who are Gods creatures, euen then, when for their euill qualities, we may make iuſt exception againſt them, that ſo we may be the children of our heauenly father.

16 And of his creatures.

And as for the creatures of God, we ſee that as they excell in goodneſſe, ſo they communicate their good vnto others. *Omne enim bonum eſt communicatiuum ſui.*

17 Specially of the Sunne, Clouds, Trees, yea, and of the Angels.

The Sunne keepeth not his light to himſelfe, but ſends out his beames to giue light and heat to the world: the Cloudes when they are full, drop downe their raine to the earth: the Trees of their owne accord let fall their fruite to the vſe of man, albeit no man doth require it: yea, the Angels doe delight to miniſter vnto our neceſ-

neceſsities; for why is Manna wherewith God fed Iſrael in the Wildernesse, called Angels food? ſurely not becauſe the Angels did eyther make or eate it, but were onely the Stewards of God, to conuay it to his people.

18 A more bleſſed thing to giue then to receiue.

Thus are we taught, that it is a more bleſſed thing to giue then to receiue, if eyther we will follow the Lord, or his moſt excellent creatures in heauen and earth.

19 Worldlings liue like monſters of the earth.

But ſtrange it is to ſee how many wretched worldlings there are like vnto *Nabal*, monſters of the earth, liuing ſo in it, as if their mouthes were wide enough for all Gods creatures, and whatſoeuer were giuen them, were giuen them for themſelues onely.

20 Compared to the lake of Sodome.

Or like that curſed gulfe in the ſalt and dead Sea, which ſwalloweth vp the whole riuer of Iordan into her boſome, and is neyther her ſelfe bettered thereby, neyther yet ſends out any part thereof againe to the good of others: ſuch curſed creatures are they who receiue good things from God in great abundance, and are neyther changed by them in themſelues, neyther yet will ſuffer any of thoſe goods to flow from them to the benefit of others; their barrain hearts hauing cauſed to them withered handes, which are able to giue nothing.

Or if at any time they giue, it is as if their right hand ſhould giue vnto their left; that is, they

they giue to their owne onely. Or as if the clouds being full of raine, and standing ouer some thirsty ground, should be carried away by the wind, to disburden their treasures of water in the Sea: so doe they, while all they giue is bestowed on such as haue more then themselues, and that vnder hope of a greater benefite to returne to themselues againe.

21 If worldlings giue, they are like clouds pouring raine on the Sea.

To moue vs therefore to the performance of this Christian duety, we will shortly consider the losse that comes by neglect thereof, and the great vantage by the faithfull discharge of it.

22 Motiues to almes-giuing.

The losse is euident; if wee will keepe that which God bids vs giue, be sure we shall lose it. As Manna, gathered more then God commanded, turned into wormes: so riches, kept more then God allowes, becommeth vnprofitable to the possessor.

23 Hee which keeps that which God bids giue, doth lose it.

Yea, where men will not pay to God that duty for their goods which he requires, it is a righteous thing with him to send his officers to punish them; such as the Caterpiller, the Canker-worm, and the Grashopper.

24 How he punisheth such by his Officers.

Many haue cast their wares vnprofitably into the Sea, with the Marriners of *Ionas* ship, which they would not profitably bestow vpon the land; and by pestilence many haue beene compelled to cast out the prouision which they had gathered for their owne mouthes to the vse of others,

25 How otherwise also he crosseth them.

for whom it neuer came into their minds to prouide it.

26 The gaine we get by giuing is more then that which we giue.

The gaine again wee get by giuing, is euident out of that place: *Psal.* 112. *He that distributeth and giueth to the poore, his righteousnes remaineth for euer:* If we compare that which we giue vnto others, with that which remaineth to our selues, that which we giue is a perishing thing, but that which remaineth is enduring.

27 This is manifested by the example of the widdow and Elijah.

And this shall yet appeare more clearely, if we consider the example of *Elijah*, and the widdow of Sarepta: the Lord fed his Prophet sometime by Angels, sometime by Rauens; and so he might haue done still all the time of the famine; but it pleased him to change his Steward, and to send him to the widdow of Sarepta: not so much, that *Elijah* should be nourished by the widdow, whom before without her he had nourished, as that the widdowes portion might be blessed by *Elijah*.

28 What vantage he reaps who rightly giueth almes. *Ambrosse. lib. 1. cap. 30.*

Thus is it true, that the giuer of almes, if hee giue it rightly, gets more then he giues: as *Abraham* and *Lot* gaue perishing meate, but receiued immortall Angels. *Plus pauper tibi confert, quam à te accipit*; the poore gets thee more then hee gets from thee, said *Ambrose*. *Si nudum vestias, teipsum induis iustitia*; If thou clothe the poore, thou dost clothe thy selfe with righteousnesse: *Si peregrinum sub tectum inducis, ille acquiret tibi san-*

sanctorum amicitias, & aeterna tabernacula; if thou bringest the stranger vnder thy roofe, hee shall purchase to thee the friendship of the Saints, and eternall tabernacles.

29 He that ministreth to the necessities of the poore, doth himselfe more good then he doth them.

Therefore S. *Paul* when he was going to Ierusalem to relieue the necessity of the Saints there, with a contribution from the Churches of Grecia, besought them to pray for him, that his seruice at Ierusalem might be accepted. What is this? he commeth to giue almes, and yet prayeth that his gift may be accepted: surely because the seruice by which wee minister to Gods Saints, brings more good to vs then any thing we giue is able to doe vnto them: *vtilior est eleemosyna danti, quàm illi cui datur.*

Nazian. orat. 46 in ecclesiast.

The Censure.

But now the handes of many, which are eyther stayned with idlenesse, or blotted with bribery, bloud, tricks of deceit, and all sorts of vncleanenes, proues, that all are not Christians indeed, who now vsurp the Christian name.

Chapter VII.

Of his Feete.

The Lords Command.

How the Christian is commanded to gouerne his feet by measure and rule.

GOD pondereth all the pathes of men, Prouer. 5.21. therefore ponder thou also all the pathes of thine owne feete, and let all thy wayes bee ordered aright: turne not to the right hand, nor to the left, but remoue thy foot from euill, Pro. 4.26. Make straight steps to your feete, lest that which is halting be turned out of the way, Heb. 12.13. Refraine thy feete from the path of the wicked, Prou. 1.15. and keep the way of the righteous, Pro. 2.20. The path of the righteous is, to decline from euill: and

and hee keepeth his soule that keepeth his way Prouerb. 16. 17. But aboue all take heed to thy foote when thou entrest into the house of God, Eccles. 4. 17.

THE CHRISTIANS PRAYER for Grace to obey this Commaund.

O Lord, [a] thou who keepest the feete of thy Saints, [b] and hast prepared an holy way, by which they who are polluted cannot passe: I beseech [c] thee to make thy way plaine before my face, that [d] my feete slide not from thy pathes. [e] Direct my wayes to keepe thy statutes: [f] and guide my feet in the way of peace, to the glory of thy name, through Iesus Christ. Amen.

[a] 1. Sam. 2. 9.
[b] Esa. 35. 8.
[c] Psal. 5. 11.
[d] Psal. 17. 5.
[e] Psal. 119. 5.
[f] Luk. 1. 79.

ANOTHER.

I Know [a] O Lord, that the way of man is not in himselfe; neyther is it in man to walke and direct his steps: [b] therfore I pray thee send out thy light and thy truth, let them lead mee, and bring

[a] Iere. 10. 23.
[b] Psal. 43. 6.

[c] Psal. 5. 10.
[d] Psal. 119. 133

me to thine holy mountaine, and to thy Tabernacle, [c] *that so my goings being ordered by thee,* [d] *my steps may bee directed in thy word, and iniquity haue neuer dominion ouer mee, for Iesus Christs sake.* Amen.

THE CHRISTIANS Practise of this Commaund.

The feet of a Christian how they are refrained from euil.

MY feete haue followed thy steps, I haue kept thy way, and haue not declined, *Iob* 23. 11. my feet haue not made haste to deceit, *Iob* 31. 5. and I will still refraine them from euery euill way, that I may keep thy word, *Psal.* 119. 101. for thy word is a lanthorne to my feete, and a light to my pathes, *Psal.* 119. 105.

And directed to good.

Therefore will I not walke in vanity, *Iob* 31. 5. nor in the counsell of the wicked, *Psal.* 1. but my feet shall delight to stand in thy gates, O Ierusalem, *Psal.* 122. 2.

THE OBSERVATIONS.

IT was the most auncient glory of man, that hee was made to the Image of God, and it will

will be his last and his greatest glory, to be restored againe to this same image, without which the most excellent Monarchs of the world are most inglorious.

1 Mans first and last glory is to haue the Image of God.

For it is a most fearefull thing, to remember that they who want the Image of God, God shall denie them to bee his Creatures: Depart from me, I know you not yee workers of iniquitie; yee are not that which I made you; I planted you a noble Vine, whose plants were all naturall: how is it then that ye are turned vnto me in the plants of a strange Vine?

2 How miserable are they who shall be found to want Gods Image!

Iere. 2. 21.

Deceitfull Sathan stole away this glorious Image from our first Parents, and as craftily laboureth hee to steale from their children that second blessing of the Gospell, by which the Lord Iesus offers to restore that Image againe vnto vs. And therefore what vniustly *Esau* spake of *Iacob*, may most iustly bee spoken of him, *He is a supplanter indeed*, a Sathan, an aduersary: Oh that we could take it more deepely into our hearts, and so arme our selues against him as against the first and last most deadly enemy of our saluation.

3 Sathan first and last enuieth this Image of God in man.

As other members of the body are reformed and employed to the right vse by the grace of Regeneration: so the feete also which God hath giuen to carry man to and fro vpon earth. *Salomon* calleth them *The strong men*: for they are

4 The grace of Regeneration teacheth vs also how to gouerne our feet. Eccles. 12. 3.

are as pillers vpohlding the whole body, and carrying man moſt eaſily whither hee would goe.

5 The frame of man artificially made by God.

They are baſeſt in the bodie, but very artificially made, conſiſting of fortie and foure bones; whereof one is in the heele, as the ſocket of the piller; another in the palme of the foot; from thence one proceeding from ſide to ſide to euery toe; and then in euery toe three bones, marueilouſly knit together for the nimbler mouing, and ſurer faſtning of the ſteppes of man.

6 That in the baſeſt part of his body, man might haue cauſe to praiſe God.

So that if man did conſider himſelfe in the baſeſt part of his body, euen in the feet, by which he treads vpon clay and doung; as oft as he did looke to himſelfe, he would glorifie his Maker, laying with the Pſalmiſt, *I am fearfully and wondrouſly made*, *Pſal.* 139.

7 But by nature the canker of ſin hath runne from the heart to the feet alſo.

But what is there ſo good giuen vnto man by God, which ſinne hath not infected? The poyſon thereof beginning at the ſoule hath runne like a canker through the whole body; ſo that from the top of the head to the ſole of the foot, there is nothing ſound in man.

8 For naturally mans feet are impotent to good.

For by Nature the feete of man are impotent and vnable to walke in the good way which God hath commaunded: like the cripple of Lyſtra, borne lame of his feet frō the womb, who could not walke till the Apoſtle in the name of Ieſus cured

cured him, so is euery man til the grace of Christ renue him.

They are nimble enough to walke in the wayes of sinne: yea, as the horse rusheth into the battell, so can naturall men make haste with their feet to runne their owne way; their feete are swift to the shedding of blood, but in the end they are recompensed with a fearefull iudgement: for as they delight to wander from the Lord, so the Lord hath no delight in them. *Iere.* 14. 10. and because now they loose their feet to euery way of wickednesse, God in the end shall binde them hand and foote, and cast them into vtter darknesse.

9 But nimble enough and able to euill.

But the grace of regeneration teacheth the Christian how to walke with his feet, to the doing of good, and declining from euill. *My feete* (saith *Iob* 23. 11.) *haue followed the steppes of the Lord, and not declined.*

10 The Christian by regeneratiō receiues the right vse of them.

As a seruant walking at the backe of his Master hath his eye vpon him to follow his steps, and to turne where he turnes: so the Christian walkes with the Lord, as *Henoch* did, and refuseth to go any way wherein his Master hath not gone before him.

11 For he walkes after God, as a seruant after his Master.

And because his Master is in heauen, and himselfe on earth, hee waites most diligentlie on his Master in those places of the earth wherein most frequently he appeares, that is, in the

12 And therefore delights to haunt those places wherein most frequently his Master appeares, that is, holy assemblies

assembly of Gods Saints in his holy Temples: for those are the places vpon earth which are most like to heauen.

13 With his feet he treads vpon earth: but with his face hee looks to heauē.

Moreouer, because with his feete hee treads vpon earth, and with his face lookes vp to heauen; hee delighteth not much in those workes by which the earth may bee gained, but rather in those by which the great and excellent glorie of heauen may bee obtained; for euen by this that God hath made him to tread vpon the earth, hee learnes to despise the earth, counting the best things that are in it but dongue, in respect of the Lord Iesus.

14 So the whole Church is described hauing the World vnder her feete.

The Church is described, hauing the Sunne and the twelue starres on her head: for Christ and the doctrine of the Apostles is as a Diadem of beauty to her; the Moone figuring the world, shee hath vnder her feete: it is a shame to alter this order, as carnall men doe, who tread Christ and his word vnder their feete, and putteth the world as a garland vpon their heads: but the Christian will neuer place that in his heart, nor vpon his head, which God hath placed vnder his feet.

15 Thus walking on earth he keeps an heauenly minde.

Thus, while as hee walketh vpon the earth with his feete, hee keepes within him an heauenlie minde; and so ordereth his wayes as may best serue to prepare a way for his ascension to his Lord.

For

For in all the wayes wherein he goes he looketh eyther to Gods commandement or his licenſe: if hee goe to a worke which is abſolutelie good, as to heare the Word, to viſit the ſicke, to giue almes to the poore, his feet moue thereto with cheerefulneſſe, being ſurelie warranted by Gods commandement. If otherwiſe he be to goe to a worke which is indifferent, ſuch as is his bodily recreation by honeſt game, he will not moue his foot vnto it, till firſt in his conſcience hee be ſure of licence obtained from his Lord.

16 For in all his wayes he looks either to Gods command or his licenſe.

But in all this let the Chriſtian remember, how hee is greatly enuied by Sathan, who in all his wayes hath ſpread out deceiueable ſnares, wherein to trap him; *Pſal.* 57. at leaſt to make him if he can, ſtumble and fall.

17 Sathans ſnares laid in all his wayes.

Therefore firſt of all hath the Chriſtian need to pray continually, that the Lord who keepeth the feet of his Saints, would ſaue him from the ſnare of his enemy. Secondly, hee hath continuall neede in all his wayes to walke circumſpectly. As hee that walketh among thornes ſetteth not downe his foot without conſideration: ſo the Chriſtian ſeeing in euery ſtep there is a ſnare, ſhould take diligent heede to all his wayes.

18 Againſt which the Chriſtian armeth himſelf with prayer and conſideration.

And herewithall let the Chriſtian ioyne theſe meditations. Seeing thou lookeſt at length to bee partaker of this glory of the Saints, that

19 Seeing we look to tread Sathan vnder our feet, let vs not pollute them.

Sathan ſhall be troden vnder thy feete, ſuffer him not to pollute thy feete, nor to vſe them at his will, which thou hopeſt againſt his will at length to ſet on his neck.

20 God hath honoured vs by ſubduing all his works vnder our feet, let vs not diſhonor them.

Againe, ſeeing all the workes of Gods hand are put vnder thy feet againe by Chriſt Ieſus, in whom thou art reſtored to thy Lord-ſhip and ſuperioritie ouer them; diſhonour not thy ſelfe ſo farre as to make them ſeruants to Sathan, by running at his will into the workes of vncleanneſſe.

21 In that our Sauiour once waſhed his Diſciples feet, it was to teach vs al to vſe our feet in holineſſe and humility.

And laſt of all, remember that our bleſſed Lord & Sauiour Ieſus Chriſt did once waſh the feete of his owne Diſciples, not onely to teach all his ſeruants humilitie, but holineſſe alſo: for it is a great ſhame for vs to pollute and diſhonour thoſe parts of our bodie, which were ſo greatly honoured by the Lord.

The Cenſure.

But now the great number of them, who haue feete to follow Sathan any way that hee will lead them, but none to follow the Lord, euidently doth proue that all are not Chriſtians indeed who now vſurp the Chriſtian name.

CHAP.

Chapter VIII.

Of his Company.

The Lords Command.

My Sonne, if sinners doe entise thee, consent thou not: if they say, Come to vs, wee will lie in wait for blond, and lie priuily for the innocent without a cause, cast in thy lot among vs: my Son, walke not thou in the way with them, but refraine thy feet from their path, Prou. 1. 10. *and with-draw thy selfe from euery one that walketh inordinately.* 2. Thes. 3. 6. *Depart*

Company with the wicked forbidden.

Couenanting and marrying with them much more forbidden.

from the tents of the wicked, and touch nothing that is theirs, least yee periſh in their ſinnes. Numb. 16. 26. *Aboue all make no compact with Idolaters, least they bee the cauſe of thy ruine:* Exod. 34. 12. *and be not vnequally yoked with Infidels: for what fellowſhip hath righteouſneſſe vvith vnrighteouſneſſe? and what communion hath light with darkeneſſe?* 2. Cor. 6. 14. *Meddle not alſo with them that are ſeditious;* Prou. 24. 21. *Neyther make friendſhip with an angry man, neyther goe with a furious man, least thou learne his wayes, and receiue deſtruction to thy ſoule.* Prou. 22. 24. *Keepe not company with drunkards and gluttons.* Prou. 23. 20. *Yea, if one that is called a brother be a fornicator, or couetous, or an Idolater, or a railer, or a drunkard, or an extortioner, vvith ſuch a one eate not.* 1. Cor. 5. 11. *Hee that vvalketh with the vviſe ſhall be wiſe: but a companion of fooles ſhall bee afflicted.* Prou. 13. 20. *Therefore depart from a fooliſh man, vvhen thou ſeeſt not in him the lips of knowledge.* Prou. 14. 7.

THE

THE CHRISTIANS PRAYER for Grace to obey this *Commaund.*

LORD [a] *gather not my ſoule with the Sinners, nor my life with the bloudie men, in whoſe hands is wickedneſſe, and their right hand is full of bribes.* [b] *Deliuer me from the men that ſpeake froward things, and from them that leaue the way of righteouſneſſe to walke in the way of darkneſſe.* [c] *Keepe me that I worke not wicked workes with them who worke iniquitie:* [d] *but let ſuch as feare thee turne vnto mee, and thoſe that knowe thy Teſtimonies.* [e] *Fill mine heart with the loue of thy Saints, and let my delight bee on thy excellent ones which are vpon earth,* [f] *that thereby I may knowe I am tranſlated from death to life, through Ieſus Chriſt.* Amen.

[a] Pſal. 26. 9

[b] Prou. 2. 13

[c] Pſal. 141. 4

[d] Pſal. 119. 79

[e] Pſal. 16. 3

[f] 1. Iohn 4. 10

THE

THE CHRISTIANS Practice of this Commaund.

How the Christian flyeth the company of the wicked.

But delights in the company of them who feare the Lord.

I Haue not haunted with vaine persons, nor kept company with dissemblers: I haue hated the assembly of the euill, and haue not companied with the wicked. *Psal.* 26. 4. I sate not in the assemblie of mockers: *Ierem.* 15. 17. Neither shall any deceitfull person dwell within my house: hee that telleth lyes shall not remaine in my sight: *Psal.* 101. but mine eyes shal be to the faithfull of the Land, that they may dwell with mee. Hee that walketh in a perfect way shall serue mee: *Psal.* 101. for I am companion of all them that feare thee, and keepe thy Precepts. *Psal.* 119. 63. Away therefore from me yee wicked, for I will keepe the Commandements of my God. *Psal.* 119. 115.

THE

The Observations.

NEyther in this life nor in the life to come, hath God ordained man to liue alone. By his first creation hee was made a sociall creature: *It is not good* (said the Lord) *for man to be alone. Two* (saith *Salomon*) *are better then one; for if they fall, the one will lift vp his fellow: but woe to him that is alone.* Therefore our Sauiour when he first sent out his Disciples, hee sent them out two and two, and hath called his Church a fellowship and communion of Saints, wherein euery one should edifie another in the most holy faith.

1 Man by creation made a sociall creature. Gen. 2. Eccles. 4. 9.

Yea, the Angels, Gods most excellent creatures, his ministring spirits, are coupled foure and foure together in Chariots, in an happy fellowship seruing their God.

2 Angels delight in mutuall societie and fellowship.

But this good ordinance of God is abused by men in two extremities: for some vnder a colour of holinesse, separate themselues from all societie of men; counting the solitary life *Vitam perfectissimam*. These foolishly binde themselues

3 How this good ordinance is abused to two extremities: for some run to the solitary life.

selues vnto a necessitie, whereunto godly men in time of persecution were driuen by compulsion, that is, (as the Apostle saith) to hide themselues in dens and caues, of whom the world was not worthy.

4 Which is neyther so profitable for Gods glory, nor good of the Church, as is the publike. *Bern. in Cant. Serm. 12.*

But indeede, neyther is this life so profitable to glorifie GOD, and edifie his Church, as is the publique godly life: wherein hee that dooth helpe others, *Multo melius facit & virilius*, dooth much better, and more valiantly, then hee, who casting off all care of others, doth separate himselfe in priuate to care onely for himselfe: *Hic sibi tantum vsui est, nec quicquam ab eo vtilitatis ad alios permanat*, profitable to himselfe onely, said *Nazianzen*, but no way vnto others.

5 Solitary life repudiates charity, in the iudgement of Nazianzen. *Nazian. orat. 33 in laudem Heronis.*

But this is not the worst, (as sayth that same Father) for that life dooth repudiate Charitie, which is in the number of most excellent vertues; and dooth breake the band of humane fellowship and societie: and it hath also this incommoditie with it, that the vertue of them who liue in it, cannot be manifested. For as there is no reason (as sayth *Chrysostome*) to count him a skilfull Mariner, who within the harbour sitteth at the Rudder of the Shippe, and neuer went out into the deepe to giue proofe how he can gouerne her in the storme: so cannot a solitarie life

Chrysost. de Sacerd. lib. 6.

be

bee a sufficient tryall of a good Christian.

If these Eremits and Monkes bee the lights of the world, why doe they hide the light vnder a Bushell? If they bee endued with excellent graces, why are they as clouds with-drawn into the Wildernesse, and doe not communicate the raine of grace, to the edification of others? If on the other hand they feare their infirmitie, and doe finde themselues scant of grace, why come they not to seeke it where God hath promised to giue it? why forsake they the assemblies and congregations of the Saints, where they may heare GOD speaking to all, and euery one edifying and confirming an other?

6 The superstitious folly of Eremites now rebuked.

On the other extremitie are they, which liue in fellowship and companie which God hath ordeined, but not in such manner as God hath commanded: for yee shall finde few fellowships of men, which are vnited and knit together by the right hands.

7 On the other extremitie are they who liue in fellowship, but not conioyned by the right hand.

Some goe together onely of a custome; and to these it is a griefe for one of them to want the companie of another: *Illa est amicitia consuetudinis non rationis, habent illam & pecora*: This is a Fellowship made by custome, and not by reason; a man shall see it among the brute beastes, who because of a long time they haue haunted together, haue

8 Some keepe company only of custome as the beasts do. *Aug. hom. 38.*

no will to bee parted or sundred one from another.

9 Others are moued to keepe company by selfe-loue.

Others keepe fellowship onely vpon a selfe-loue: so *Laban* loued the companie of *Iacob*, and had no will to want him; not so much for loue of *Iacob* himselfe, as loue of the gaine got by *Iacob*: this cannot continue, but in the ende is turned into inimitie; for these men vse their companions as a man vseth his flower, who keepes it no longer then it yeelds a sweet & pleasant smell vnto him.

10 Some by similitude of manners.

Others there are who are mooued to keepe company by the similitude of maners: and these are of two sortes; some are conioyned and linkt together by the similitude of their euill manners: so were *Simeon* and *Leui* brethren in euill; and *Herod* and *Pilate* made friends by their mutuall medling with an euill cause. Thus wee see, that as Beasts and Birds of one kinde goe together; so men of one fashion and condition delight to goe together.

11 Similitude of good maners is the surest band of friendship.

But the similitude of good manners is the surest bond of friendship: and it is by this sure marke that true Christians doe make choyse of their companions; for he loueth another for the grace of God that hee sees in him. Hee maketh much of those that feare the Lord, but in his eyes a vile person is contemned: where hee sees no grace, hee lookes for no good. Were a

man

man neuer so wise, if hee bee not godly, it is great wisedome to eschew him: *Quis enim vtilem causa aliena iudicet, quem videt inutilem vita sua.*

Amb. offic. lib. 2. cap. 12.

12 A Christian flyeth the companie of the wicked for feare of the euill they may do him.

It is one of the continuall cares of a Christian, to flie from euill companie; first, for feare of the euill the wicked may doe to him: for the nature of things is such, that when good is ioyned with the euill, the good is sooner corrupted by the euill, then the euill is rectified by the good.

13 How dangerous their company is in the iudgement of Gods Spirit.

And this the Spirit of God dooth teach vs both by significant phrases, and cleare examples: Can a man take fire in his bosome, and walke vpon coales, and not bee burnt? Canst thou be a brother to Dragons, and companion to Ostriches, and not sauour of their wildenesse?

14 Men of excellent graces haue been hurt by the company of the wicked.

How often haue men of most excellent graces, and singular vertues beene snared by the companie of the wicked? In the Court of Egypt, *Ioseph* was snared to sweare by the life of *Pharaoh*: in the companie of the Philistims godly *Dauid* was drawne to bee a dissembler, and was forced to shewe himselfe in armes against Israel, though sore against his heart: in the Hall of *Caiaphas* the Apostle Saint *Peter* was tempted to denie his Lorde and Master: yea, as *Nazianzen* did warne

Cæsarius, the least euill wee doe incurre by keeping company with the wicked, we are blackt with their smoake, if we be not burnt with their fire.

15 A Christian also flies the company of the wicked for feare lest he do them euill.

Neyther doth the Christian flie the companie of the wicked, for feare of the euill they may doe to him onely, but also for feare he doe euill vnto them: for wicked men, when they see that godly men doe not abhorre their company, are so much the more strengthened and confirmed to proceede on forward in their sinnes.

16 A Christians respect in all company is first to doe good.

Finally, the Christian in ioyning himselfe to any company, dooth euer keepe this twofold respect: first, to doe good if hee may: secondly, to get good. If hee doe come into the company of euill men, hee hath a care both by admonition and conuersation to make them better; if they do blaspheme, hee doth blesse; if they goe to excesse, hee doth conforme himselfe to sobrietie, euer keeping a godly care by his example to doe them good, at least, that by their euill example hee receiue not euill.

17 Secondly, to get good.

His second respect in haunting companie, is to get good: and therefore his delight is in the fellowship of the Saints of God. He knoweth that Grapes cannot be gathered of Thorns, nor Figges of Thistles: hee hath an eye to the

the trees of righteousnesse, which are planted in the house of the Lord, that by mutuall faith hee may both giue and receiue comfort from them. Rom. 12.8.

The Censure.

But the want of this holy disposition in many professers now, proclaimeth to the world, that all are not Christians indeed, who now vsurp the Christian name.

A SHORT DESCRIPTION OF THE CHRISTIANS DEPARTVRE OVT OF THE BODIE.

THE CHRISTIANS DISPOSITION *toward Death, before death comes.*

FEW and euill haue beene the dayes of my pilgrimage, *Gen.*49.7. I haue had as inheritance the moneths of vanitie, and painefull nights haue beene appointed vnto mee, *Iob.* 7. 3. And I know that hereafter there is laid vp for me a crowne of righteousnesse, and not for me

me onely, but for all them, who loue the appearing of the Lord Iesus, 2. *Tim.* 4. 8. Therefore all the dayes of my life will I waite till my changing shall come: *Iob* 14. 14. For I desire to be dissolued, and to be with Christ, *Philip.* 1. I loue to remoue out of the body, and to dwell with the Lord, 2. *Cor.* 5. 8. For I know if this earthly house of this Tabernacle were destroyed, I haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens: therefore I sigh, desiring to be clothed with mine house which is from heauen, 2. *Cor.* 5. And I heartily looke for, and doe hope, that in nothing I shall be ashamed, but that with all confidence, Christ shall be magnified in my body, whether it be by life or by death, *Phil.* 1. 20. For whether I liue, I liue to the Lord; or whether I die, I die to the Lord: whether therefore I liue or I die, I am the Lords, *Rom.* 14. 8. To him therfore be praise and glory for euer. Amen.

His willing Resolution in the houre of death.

I Haue foughten a good fight, I haue kept the Faith, 2. *Tim.* 4. I know whom I haue beleeued, & am perswaded that he is able to keepe that which I haue credited vnto him against that day, 2. *Tim.* 1. 12. The Lord will quicken my mortall body, *Rom.* 8. and make it like to his own glorious body, *Phil.* 3. 20. Yea, though after my skinne wormes destroy this body, yet shall I see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for mee: though my reines be consumed within me, *Iob* 19. 26. therefore I willingly lay downe my life, and commit my soule vnto God, as vnto my faithfull Creator, 1. *Pet.* 4. 19.

The Chriſtians laſt Prayer made in the Bodie.

HOw excellent is thy mercy, O God, therefore doe I truſt vnder the ſhadow of thy wings, Pſal. 36. 7. *O bleſſed is the man whom thou doſt chuſe, and cauſeſt to come vnto thee, he ſhall dwell in thy Courts, and ſhall be ſatisfied with the pleaſures of thine houſe, euen of thy holy Temple*, Pſa. 65. 4. *Thou ſhalt giue him drinke out of the riuers of thy pleaſures: for with thee is the Well of life, and in thy light ſhall we ſee light*, Pſal. 36. *Send out therfore thy light and thy truth*, Pſal. 43. 3. *and let thy good ſpirit lead me vnto the land of righteouſneſſe*, Pſal. 143. 10. *Carry mee, O Lord, by thy mercy, and bring me in thy ſtrength to thy holy habitation: plant me in the mountaine of thine inheritance, euen the place which thou haſt prepared, and the ſanctuary which thou haſt ſtabliſhed*, Exod. 15. 3. *that I may ſee the goodneſſe of the Lorde in the land of the liuing*, Pſal. 27. 13. *Turne away my ſoule from the pit, and illuminate it in the light of the liuing*, Iob 33. 30. *Let me behold thy face in righteouſneſſe, and let*

me be satisfied with thine Image, Psal. 17.15. *For in thy presence is the fulnes of ioy, and at thy right hand are pleasures for euermore*, Psal. 16.9. *Into thine hands, O Lord, I commend my spirit, for thou hast redeemed me, O Lord God of truth*, Psal. 31.5. *Lord Iesus receiue my spirit*, Act. 7.

The end of the vpright man is peace. Psal. 37.37.
As many as walke according to this rule, peace shall be vpon them, and vpon the Israel of God. Gal. 6.16.

A Thanks-giuing.

NOw vnto him that is able to keepe vs, that we fall not, and to present vs faultlesse before the presence of his glory with ioy: To God, onely wise, be Glory, Maiestie, Dominion, and Power, both now and euer. Amen. Iude 24.

FINIS.

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FINIS.

Faults escaped in some Copies.

Page 25. line 11. *Christum* for *in Christum* p. 169. l. 14. *to* for *in*. p. 252 l. 4 *actions* for *actions*.

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